

PRĀCYAVĀNĪ

**Contributions of Muslims to
Sanskrit Learning**

Vol. II



KHĀN KHĀNĀN ABDUR RAHIM

(1557 A.D -1630 A.D.)

And

CONTEMPORARY SANSKRIT LEARNING

(1551-1650 A.D.)

By

PROF. DR. JATINDRA BIMAL CHAUDHURI

PH.D. (London), Kāvya-tīrtha.

*Secretary, Sanskrit Siksha Parishat, Govt. of West Bengal;
Formerly Principal, Govt. Sanskrit College, Calcutta;
Professor and Head of the Department of
Sanskrit, Presidency College, Calcutta,
and Lecturer, London University.*

CALCUTTA

1954

Rs. 5/-

Published by
Dr J B Chaudhuri
PRACYAVANI MANDIR
(Institute of Oriental Learning)
3, Federation Street, Calcutta 9.

Available at —

PRACYAVANI MANDIR
3, Federation Street, Calcutta 9

DASGUPTA & CO.
54/3, College Street, Calcutta

CHUCKERBUTTY CHATTERJEE & Co.
15, Bankim Chatterjee Street, Calcutta

SANSKRIT PUSTAK BHANDAR
38/2, Cornwallis Street, Calcutta

ORIENTAL BOOK AGENCY
15, Shukrawar, Poona

POONA ORIENTAL BOOK HOUSE
330-A, Sadashiv Peth, Poona

MOTILAL BANARSI DAS
Po Box 75, Chawk, Banaras City

CHOWKHAMBA SANSKRIT SERIES OFFICE
Banaras City

MEHAR CHAND MUNSHIRAM
P. B. No. 1165, Nai Sarak, Delhi

Printed by — Sri D P Mitra Elm Press, 63 Beadon Street
Calcutta Sri Jogesh Chandra Sarkhel Calcutta Oriental Press Ltd
9, Panchanan Ghosh Lane Calcutta & Sri Upendra Mohan
Biswas, 1 N A Press, 173, Ramesh Dutt Street, Calcutta

PREFACE

I have great pleasure in presenting the lovers of Sanskrit Learning with the present work *Khān-i Khānān Abdur Rahim and contemporary Sanskrit Learning*. *Khān-i Khānān* was himself a Sanskrit and Hindi Poet. He not only contributed to Sanskrit and Hindi Literature but also helped and inspired many others to contribute to this Literature. Such a historical figure burning with the fire of love for the propagation of Learning is rare indeed. We have endeavoured to give a pen picture of Khan Khānān through Sanskrit sources that have been brought to light here for the first time. The Bibliography will show these in details.

The second part of this work shows graphically how Sanskrit Learning developed during the period 1551-1650 A.D. The subject list at once reveals that Sanskrit Learning developed during this period in all its branches immensely. India was at that time resplendent with Logicians (Naiyayikas) Rhetoricians, Philosophers, Smārtas (Law-givers) Poets, and so on. Reasons for this have already been stated in pp. 81-88.

The *Kheta Kautuka* is really a curious specimen of a scientific work being composed in a mixed language *viz* Sanskrit Persian. Though Khan-i Khānān himself knew many such works in this form, unfortunately, these are rarely extant. The beauty of this work lies in the fact that though for the sake of metre, Persian words have at times been used

in a slightly altered form, they do not mar the rhythmic grace of the verses. The meaning also is very clear. His obvious purpose was to popularise such works in his time both amongst Hindus and Muslims.

Works of this type, Sanskrit treatises composed by Muslim scholars and purposely written in Sanskrit-Persian, at once reveal the main aim of the authors *viz.* development of a Cultural unity between the Hindus and Muslims. Instances may be multiplied for showing that Hindus and Muslims in those days lived very peacefully side by side, in a really fraternal manner.

The Khan Khānān-carita of Rudra Kavī is edited here for the first time from a single available Manuscript. Khān Khanān's interests in Hindu Astrology will further be revealed by the passages quoted from the Jātaka paddhaty udaharana which is also being separately edited by me in the Prācyavānī Sanskrit Text Series. So far known, no Sanskrit Persian work has as yet been translated into English, the translation of the Kheta Kautuka is probably the first book to be so translated. The inherent difficulty here is in rightly understanding both the Persian and Sanskrit Texts, particularly in metrical form, where original words are not infrequently used in a slightly or altogether altered form. The Vocabulary of Persian Urdu words in Appendix B will I hope, prove to be of great interest to many lovers of Oriental Learning who are interested both in Sanskrit as well as Persian to the Linguists in particular.

Thanks are due to the authorities of the India office, Bhandarkar Oriental Research Institute, Baroda Oriental Research Institute and other Mss Libraries for kindly lending me their invaluable Mss for my use. I am particularly grateful to Prof. Kishorimohan Maitra, Curator of Mss, Islamic Section, Asiatic Society, Calcutta and formerly, Head of the Dept. of Arabic and Persian in the Dayalsingh College, Lahore, for kindly helping me to unravel the meaning of some intricate Persian words.

Last but not least, our grateful thanks are due to the Government of India for very kindly bearing half the cost of publication of the present work.

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KHĀN-I-KHĀNĀN ABDUR RAHIM
AND
CONTEMPORARY SANSKRIT LEARNING
(1557 A.D.—1630 A.D.)

PART I.
CHAPTER I.

LIFE OF KHAN KHANAN

Nawab Khān-i-Khānān was born in Lahore in Samvat 1613 *i.e.* 1557 A.D. His father was Bairām Khān Khān-i-Khānān and mother the youngest daughter of Jāmā Khān Mewāti. Bairām was brought up in the court of Humāyun right from his early boyhood and gradually became a great favourite of the Emperor. Bairām proved his heroic metal in the battle of Kanauj. He greatly helped Humāyun in the restoration of his lost kingdom. Bairām's tactfulness and sound statesmanship, indomitable valour and unflinching devotion endeared him much to the Moghul rulers. Humāyun was so pleased with him that he was not only left with the charge of teaching Akbar in his boyhood but also with that of administration of his kingdom as the regent of Akbar.

Bairām Khān was very true to his undertaking and expanded the Kingdom by defeating the enemies of Humāyun. But in course of time, Akbar began to interfere with his administration which led to Bairām's revolt. Bairām Khān was, as a consequence, ordered to leave the country for Mecca under the pretext of a pilgrimage. On his way to Mecca, Bairām landed at Patan where he was assassinated by an old foe. Abdur Rahim was at that time 4 years of age. Akbar brought the widow of Bairām and young Abdur to his court and himself took the charge of the education of Abdur Rahim. Abdur Rahim was very intelligent and within a short period, learnt Arabic, Persian, Turki, Hindi and Sanskrit.

Through the mediation of Akbar, Abdur Rahim was married to Māh Bānu Begum, sister of Khane Azam. After the conquest of Gujrat, Abdur Rahim got Pātan as a Zagir from the emperor as a token of his valour. His merits were duly recognized and Abdur was again ordered to join the fight against Mewar. For two years he stayed in Ajmere and brought about the defeat of Mewar. As a reward, Akbar gave him a higher post than Mir Arj. Soon after he was appointed Subadar of Ajmer.

and Fort Ranthanbhere was also kept under his charge. After some time Akbar appointed him Tutor of Prince Salim. During this time he translated the "Bak̄yāt Bābrī," written in Turkish, into Persian. Highly pleased at this, Akbar now presented him with the whole District of Jaunpur.

During the conquest of Gujrat, Sultan Mujaffar was made a captive. He somehow managed to escape from the prison and revolted. Though Rahim had under him a much smaller army, still on account of his superior skill, tact and valour, he defeated Mujaffar. This success brought Abdur Rahim great fame, and Akbar presented him with *five thousand Mansab* and gave him the post of Khān i-Khānān, an exalted post once held by his father Bairām Khān. Soon after this, Akbar presented him with the Zaiqir of Jaunpur and offered him the highest post in the Mughal Empire—the post of Vakīl, that was kept long vacant since the death of Todar Mull for want of a suitable person.

In spite of the short time at his disposal, Rahim translated the "Tuz̄ke Bābrī," Autobiography of Bābar in Turkish, into Persian. He read this out to Akbar on his way back

from Kashmir and Kabul Rahīm was again sent out for the conquest of Sind This time also he was victorious and got Multan from the Emperor as *Zaṁgir*

Soon after Khān Khānān and Prince Murad were entrusted with the duties of checking the revolution in Ahmednagar in the Deccan, but they fell out with each other Khān Khānān was successful this time as well but his quarrel with the Prince became a source of torment to him Rahīm is reported to have collected a sum of Rupees seventy five lakhs after the conquest of Ahmednagar but this, too, brought him no joy in its train The death of his Begum at this time made him further disconsolate At this time Khan Desh became a Subah, Sultan Danyal was posted as Subadar and Khān i Khānān as its Dewan Khān Khānān gave his daughter in marriage with Danyal

There was a revolt in the Deccan after the death of Akbar in 1605 A D Malik Ambar made a conquest of Aurangabad and subsequently, of Ahmadnagar Jahāngir ordered Sahzāda Parvez and the Khān Khānān to proceed in war against Malik Ambar Parvez, however, did not pull on well with the Khān Khānān They were defeated and Khān Khānān was made

responsible for this defeat. Khān Khānān, however, put down the revolts in Kanauj and Kalpi and went again to the Deccan. This time he was accompanied by his eldest son Shāh Nawāj Khān who defeated Ambar Malik outright. Soon after Shahzada Khurm was also sent to the South. The revolts in Golkunda and Bijapur were brought under control. Khān Khānān became the Subadar of, Khandesh, Berar and Ahmednagar. His grand-daughter was given in marriage with Shah Zahan Badshah made a present of seven Thousand *Mansabs* on his arrival at the court

Khān Khānān's eldest son was a confirmed drunkard and died as a consequence, another son of Khān Khānān, too, died at this time Khān Khānān had now to face a sworn enemy in Nur Zahan who was supporting the cause of Parvez. Khān Khānān's post was now given to Mahābat Khān. Shah Zahān and Khān Khānān revolted and Zahangir sent Parvez against them. Khān Khānān in the meantime tried to become friendly with Mahābat Khān, as a consequence of which Khān Khānān was arrested by Shah Zahān Khān Khānān was thus a real friend of neither Parvez nor Shah Zahān. The Emperor Zahangir, however,

intervened and brought about a temporary peace amongst these contending parties

Soon Nur Zehan became displeased with Mahābat Khān as well. Mahabat Khān revolted and Khān Khānān was now entrusted with the task of bringing him under control. Mahabat Khan arrested Emperor Zahangir as well. Khān Khanān was at this time SEVENTY-TWO YEARS OLD. He died in 1686 V S i e 1630 A D in Delhi and as such exempted by Providence from pursuance of further unpleasant tasks.

In spite of great outwardly successes, Khān Khānān's life was not a happy one. All his four sons died during his lifetime. His stars were in the ascendent during the rule of Akbar, bad luck for him began from the commencement of the rule of Zahangir. As a son of Buram Khān and one who was trained in the court even from childhood, there was no other way out for him than participating in the weal and woe of his royal patrons. By temperament, he was really ill-suited for the upsurge of a royal life. He was a scholarly person and used to engage himself constantly in literary pursuits. His royal engagements and the duties of his exalted position, however, constantly drifted him otherwise. The death of his Begum and all his four sons

(one son assassinated) also left him disconsolate towards the end of his life.

Khān Khānān was fabulously rich, no doubt, but at the same time, he was very well-known for his gifts. He was a very great patron of learning and like his great Master Akbar, he too, hardly discriminated between a Hindu and a Muslim. On the other hand, his great love for Sanskrit Learning and Hindī was responsible for drawing him very close to all the great Hindu poets of the age, viz Tulsīdāsa, Sūradāsa, Matirāma, etc

It is his literary pursuits and achievements that have made him immortal.

He was the patron of Gangā, Prasiddha, Mandana, Sant, Laksmīnārāyaṇa, Bāna and many other Hindu poets, they have all acknowledged sincere and heart-felt gratitude to him. *Rahīm is reputed to have made a present of 36 lakhs of rupees to Ganga for composing a Chappai.* Kesāva composed the Jahangir-candrikā as an aid for the coaching of Alak Bahadur, son of Abdur Rahīm. Even the Barve Rāmāyana of Tulasīdāsa is said to be an outcome of Rahīm's great inspiration imparted to Gosvāmin Tulāsī Dāsa.

CHAPTER II.

WORKS OF RAHIM

(Hindi and Sanskrit)

1. दोहावली (Dohāvalī). Rahīm is reputed to have to his credit a Satsai, but this has not as yet been traced.

2. नगरशोभा (Nagara-s'obhā), consisting of 142 Dohās.

3. बरवे नायिकाभेद (Barve Nāyikā-bheda). Composition in Barve was very dear to Rahīm ; Tulsīdāsa is said to have adopted the Barve Form for his composition after the Barves of Rahīm, on the instruction of Rahīm himself.*

Rahīm's love for Barve is manifest from the following couplet :—

कवित कह्यो दोहा कह्यो, तुलै न छप्पय छन्द ।

विरच्यो यहै विचार कै, यह बरवै रसकन्द ॥

Rahīm's Barves are reputed to be the best in Hindī Literature, just as Sūra's Padas, Vihārin's Dohās and Tulasī's Cauphais are the very best in Hindī Literature. Barves of Rahīm are composed in Abadhī Hindī ; Barve cannot be composed in Vraja Bhāṣā.

* See the Biography of तुलसीदास by दादा वेणीमायब
कवि रह्यो बरवै रचे, पठये मुनिघर पात ।
साति तेई मुन्दर छन्द मे, रचना बिप्रेउ प्रताप ॥

Though called Nāyika bheda the work deals with both the heroes and heroines

4 वरवे (Barve) The style of this work is superior to that of the Barve Nāyika Bheda

5 मदनाष्टक (Madanaṣṭaka) composed in mixed Sanskrit and Hindi in the Sanskrit metre Maḥinī The earliest record of this sort of mixed composition appears to be a verse by Śrīkaṇṭha, recorded in the Saṅgadhara-paddhati of Saṅgadhara composed about 1360 A D (see my पद्यामृततरङ्गिणी, p cXci) We quote this verse here —

नून वादल^१ छाड़ खोह^२ पसरौ^३ नि श्राणशब्द खर
शत्रु पाडि लुटालि तोडि हनिसौ एवं भणन्तु^४दम्भा ।
भूठे गव भरामघालि सहसा रे कन्त मेरे बहे
कण्ठे पाग निवेश जाह शरण श्रीमल्लदेव प्रभुम् ॥^५

Narayana Bhatta in his commentary on Kedara Bhatta's Vṛtta ratnakara (वृत्त-रत्नाकर) composed in 1602 शकाब्द i e 1580 A D gives the following example^१ of mixed composition —

हरायान्तमुत्थज्वाल वह्नि(?) जगया
रतिनयनजगोघै साव^२ वाकी बहाया ।

(1) Cloud (2) Sky (3) Coming (4) See verse No 555 of the Saṅgadhara-paddhati ed by Peter Peterson Bombay 1888, p 87 This verse by Śrīkaṇṭha Paṇḍita has been quoted as an example of Bhāṣā—Citra (5) This is included in the Madanaṣṭaka of Rahim 6 Ashes

तदपि दहति चेतो मामक वया करौंगी
मदन शिरसि भूय वया वला आन लागी० ॥

The Madanāstaka consists of eight verses of the above pattern and the Rahīm-kāvya two

6 फुटकरपद (*Phutkar Pada*) It appears that Rahīm composed a work called *Rasa pañcādhyāyī*, which is not available to-day Two Padas from this work have been quoted in the *Bhaktamala*

7 शृङ्गारसोरठा (*Śṅgāra sorathā*) Probably, this is a part of Rahīm's *Satsai*

8 रहीम-काव्य (*Rahim kavya*) This contains verses composed in a mixed language Hindi and

6 The date of composition of the commentary by Nārāyaṇa is given as follows —

याति विजयभाषे द्वितयङ्भू (१६०२) सम्मते सितगङ्गातिकरद्वे ।
प्रथमपुतिमुहृत किल कुम्भो रामचन्द्रपूजनपुष्पम् ॥

Nārāyaṇa has quoted the above as an example of भाषासङ्कर, after having given an example of the admixture of Sanskrit with Kānyakubja bhāṣā. He also opines with reference to the same context — एष गौडादिभाषासु सत्तत्सङ्करे षोडाहरणानि श्रेयानि । Nārāyaṇa does not mention the name of Rahīm by name as the author of the verse हरनयनसमूहः etc. but he mentions it to be a composition representative of an admixture with गौडाभाषा ।

Sanskrit. The verses are more or less detached from one another. This work exhibits a beautiful linguistic combination that is representative of the peaceful social life of Hindus and Muslims alike. For details, see the section on Rahīm as a Sanskrit Poet.

9. खेट-कीतुक (*Kheta-Kantuka*). This is an astrological work composed in the same form of language as in 8 above. For details, see *below*—*Kheta-Kantuka* of the Nawāb Khān Khānān.

CHAPTER III.

INFLUENCE OF SANSKRIT LITERATURE UPON RAHIM.

There is no doubt that all Hindī Poets of outstanding merit such as Sūra, Tulasī, Kes'ava, Vihārin, Senāpati, etc. were more or less indebted to Sanskrit Poets. Hindī Poets had to master Sanskrit Metrical and Rhetorical Literature for their own pursuit and naturally, they were much influenced by the Master minds of Sanskrit Literature. Rahīm was no exception to this; he was much influenced by Sanskrit rhetorical Literature as his works Barve Nāyikā-bheda, etc. show. The influence of Sanskrit Poets upon Rahīm will be well-exhibited further from a comparative study of the parallel couplets quoted below :—

The pitiable condition of a separated lady has been delineated by Rahīm in his Dohā after the pitiable lamentations of Sītā in the As'oka Forest.

Rahīm's Dohā

रहिमन इक दिन बे रहे, बीच न सोहत हार ।
वायु जो ऐ मी बह गई, बीचन परे पहार ॥

Sanskrit Couplet

हारो नारोपितः कण्ठे मया विश्लेषमीरुणा ।
अधुना त्वावयोर्मध्ये सरित्-सागर-भूधराः ॥

(2) Rahīm censures outright a supplicant in a Dohā which is a literal paraphrase of a Sanskrit couplet :—

Dohā

रहिमन याचकता गहे, बड़े छो हूँ जात ॥
नारायण हूँ को भयो, बावन आश्वर गात ॥

Sanskrit S'loka

याचना हि पुरुषस्य महत्त्वं नाशयत्यखिलमेव तथाहि ।
सद्य एव भगवानपि विष्णुर्वामनो भवति याचितुमिच्छन् ॥

(3) Rahīm advises avoidance of evil company in a Dohā after a Sanskrit s'loka :—

Dohā

रहिमन नीच प्रसंग ते, नितप्रति लाम विकार ।
नीर चुरावै संपुटी, माह सहत धरियार ॥

Sanskrit S'loka

मच्छिद्रनिवटे वामो न वर्तव्यः कदाचन ।
घटो पिवति पानीयं ताड्यते भल्लरी यथा ॥

(4) The Goddess of Fortune, i. e., Lakṣmī is censured for her inconstancy. A Sanskrit Poet

attributes this to the old age of her husband
She, a paragon of beauty, should have been given
in marriage by her father to an young man for
her happy dalliance —

Dohā

कमला धिर न रहीम कहि, यह जानत सब कोय ।
पुरुष पुरातन की बधू, क्यों न चला होय ॥

Sanskrit S'loka

यद्वदन्ति चपलैर्यपवाद नैव दूषणमिदं कमलाया ।
दूषण जलनिघेर्ह्यभवत्तद् यत् पुराणपुरुषाय ददौ ताम् ।

(5) The great are never bereft of greatness
in weal or woe, they exhibit the same nature at
all times, just as the sun or moon, the two great-
est luminaries, are red both during their rise
or setting time —

Rahīm's Couplet

यो रहीम मुख दुख सहत, बडे लोग सहि सांति ।
उबत चन्द जिहि भांति सो, अदबत ताहि भांति ॥

Sanskrit S'loka

उदये सविता रवन्तो रवनश्चास्तमने तथा ।
सपत्नी च विपत्ती च महतामेकरूपता ॥

(6) Rahīm in one of his Sorathes advises
complete disassociation with a wicked fellow ;

friendship or enmity, with such a person is bound to bring in its wake great calamity just as a charcoal burns the hand when hot and blackens it when cold —

Rahim's Sorāṭha

ओछे को सतसङ्ग रहिमन तजहु अगर ज्यात ।
तातो जारे अङ्ग, सीरे पै कारो करे ॥

Sanskrit Sloka

दुर्जनेन सम सरय प्रीति चापि न कारयेत् ।
उष्णो दहति चाङ्गार शीत कृष्णयते कर्म ॥

(7) In a beautiful Sanskrit verse, the sea is ridiculed for its inability to quench the thirst of a traveller for which the latter is to seek for the favour of a well —

Rahim's Doha

घनि रहीम जलकूप को, लघु जिय पियत अघाय ।
उदधिबडाई कोन है जगत पियासो जाय ॥

Sanskrit Verse

हेलोल्लासितवल्लोल धिक् ते सागर गर्जितम् ।
तव तीरे तृपाकान्त पान्य पृच्छति कूपिकाम् ॥

(8) Rahim in a beautiful verse advocates supplication only to the great the lofty for

people longing for water dig out the course of
of a river, though dry —

Rahīm's Couplet

रहिमन दानि दरिद्रतर, तऊ जांचिबे जोग ।
ज्यो सरितन सूखा परे, कुँआ खनावत लोग ॥

Sanskrit Verse

साधुरेवार्थिभिर्याच्य क्षीणवित्तोऽपि सर्वदा ।
दुष्कोऽपि हि नदीमार्गं खन्यते सलिलार्थिभि ॥

(9) Rahīm is of opinion that evil company cannot divorce one from his inner good qualities just as the sandal tree, though infested with poisonous snakes, is free from poison, i. e., is not itself poisonous —

Rahīm's Dohā

जो रहिम उत्तम प्रकृति, का करि सवत कुसग ।
चन्दन विष व्यापत नही, लपटे रहत भुजग ॥

Sanskrit Couplet

विकृति नैव गच्छन्ति सङ्गदोषेण साधव ।
प्रावेष्टित महासर्पेश्चन्दन न विषायते ॥

(10) Rahīm in a beautiful Dohā advises cutting up all connections with evil-doers as their associates always become entangled for crimes committed by them, e. g. it is Rāvana who stole

away Sita but the Sea had to pay the penalty for it—it was tied up by Rāmacandra as a consequence of its close contact with Rāvana —

Rahīm's Dohā

वस कुसङ्ग चाहत कुसल, यह रहीम जिय सोस ।
महिमा घटो समुद्र की, रावन बस्यो परोस ।

Sanskrit Verse

दुर्वृत्तसगतिर्नर्थपरपराया
हेतु सता भवति कि वचनीयमत्र ।
लङ्केश्वरो हरति दाशरथे कलत्रम्
आप्नोति बन्धनमसौ किल सिन्धुराज ॥

Thus, a large number of the Dohās, Sortes or Barves of Rahīm shows that Rahīm was very greatly influenced by Sanskrit Poets. Himself a Sanskrit Poet, he was undoubtedly a great admirer of Sanskrit Learning, and it is in the fitness of things that, in his own writing, a great love and admiration for Sanskrit Poets would be exhibited and his composition, too, would betray the great influence exerted by them upon him

Rahīm's bounteous nature and mastery over Sanskrit Language are both exhibited from many stories that have passed into legends.

One runs as follows. Once Jagannātha Tris'ulin recited a verse before Rahīm purporting that an influential person is worth nothing unless he molests his enemies, renders his friends service and extends to his intimates constant hospitality. Rahīm at once replied in a Sanskrit verse meaning that when in power, a man must render sincere service to all irrespective of friends or foes ; otherwise, he is simply a worthless person :—

Jagannatha Tris'ulin's Verse

प्राप्य चलानधिकारान्, शत्रुषु मित्रेषु बन्धुवर्गेषु ।
नापकृतं नोपकृतं न सत्कृतं किं कृतं तेन ॥

Rahīm's reply

प्राप्य चलानधिकारान्, शत्रुषु मित्रेषु बन्धुवर्गेषु ।
नोपकृतं नोपकृतं नोपकृतं किं कृतं तेन ॥

Kes'avadūsa, Gaṅga, Sant, Harinātha, Tārā Kavi, Mukunda, and many other Hindu Poets showered upon Rahīm sincere praise for his great love for Indian civilization and Culture.

CHAPTER IV.

SANSKRIT WORKS OF RAHIM

1. Rahim Kavya

आनीता नटवन्मया तव पुरः श्रीकृष्ण या भूमिका
व्योमाकाशखलाम्बरान्विवसुवत् (?) त्वत्प्रीतयेऽद्यावधि ।
प्रीतस्त्वं ननु चेन्निरीक्ष्य भगवन् स्वप्रार्थितं देहि मे
नो चेद् ब्रूहि कदापि मानय पुनस्त्वेतादृशी भूमिकाम् ॥

Translation In order to please you, Lord Srikrishna, I have, uptil now, acted 84,00,000 lakhs of times in different roles before you (i e have undergone 84,00,000 births). If you are pleased, O Lord, kindly grant me my prayers, after scrutiny Otherwise, tell me off and do not drag me into any such acting any further.

Rahim also wrote a Chappaya on the above context which is quoted here —

कवहुँक खग मृग मीन कवहुँ मकंट तन धरिके ।
कवहुँक सुरनर असुर नाग मेघ आकृति करिके ॥
नटवत लखि चौरासि खगि धरि धरि मैं आयो ।
हे त्रिभुवन के नाथ रोऊ को कछू न पायो ॥
जो हो प्रसन्न तो देहू अब मुक्तिदान मांगू विहँस ।
जो पै उदास तो कहहू हमि मत घर रेन र खगि अस ॥

Verse 2

रत्नाकरोऽस्ति सदनं गृहिणी च पद्मा
 किं देयमस्ति भवते जगदीश्वराय ।
 राधागृहीतमनसेऽननसे च तुभ्यं
 दत्तं मया निजमनस्तदिदं गृहाण ॥

Trans. What can I give you, the Lord of the universe, whose abode is the sea and whose house-keeper is Lakṣmī (herself). Rādhā has, (however), stolen your mind ; so you, without mind, may please accept my mind which I have (already) offered you.

Verse 3

अहल्या पापाणः प्रकृतिपशुरासीत् कपिचम्-
 गुहोऽभूच्चाण्डालस्त्रितयमपि नीतं निजपदम् ।
 अहं चित्तेनाश्मा पशुरपि तवार्चादिकरणे
 क्रियाभिश्चाण्डालो रघुवर न मामुद्धरसि किम् ॥

Trans. Ahalyā was a stone; the army of monkeys animal by nature ; Guha a Caṇḍāla ; all of the three were acceptable to your holy feet. I am a stone in heart ; an animal with regard to worshipping you, and similar other matters ; a Cāṇḍāla in my acts. O illustrious one of the family of Raghu (Rāmacandra), (though I am a combination of all the three) why do not you come to my rescue ?

Verse 4

यद् यात्रया व्यापकता हता ते
 भिदैकता वाक्परता च नुत्या ।
 ध्यानेन बुद्धे परता परेश
 जात्याऽजता क्षन्तुमिहाहंसि त्वम् ॥

Trans O Lord ! I have destroyed your all-pervasiveness by (ordaining for) pilgrimage, (Your) Oneness by my (sanction for worship of many Forms), (Your) indescribability by laudatory hymn (stuti), (Your) unintelligibility by (endorsing) meditation, (Your) absence of births by (admitting of) births , (So) I pray for your pardon

Cf the following verse —

रूप रूपविवर्जितस्य भवतो ध्यानेन यद्वर्णितं
 स्तुत्याऽनिर्वचनीयताऽखिलगुरोर्दूरीकृता यन्मया ।
 व्यापित्वञ्च विनाशित भगवतो यत्तीर्थयात्रादिना
 क्षन्तव्य जगदीश तद्विफलतादोषत्रय मत्कृतम् ॥

Verse 5

दृष्ट्वा तत्र विचित्रिता तरुलता, मे था गया बाग मे
 काचित्तत्र कुरङ्गशावनयना¹, गुल तोडती थी खडी ।
 जन्मदभ्रूधनुषा कटाक्षविशिष्टौ , घायल किया था मुझे ।
 तत् सीदामि सदैव मोहजलघौ, हे दिल शूकारो गुजर ॥

Trans. Having noticed there varieties of trees and creepers, I went to the garden , some gazelle-

eyed damsel, on her legs, was plucking flowers. She pierced me (through the heart) with the arrows of her side-glances (shooting out from) her captivating bow-like brow. So I am always pining in the sea of illusion. O mind ! be thankful for such a pass.

Verse 6

एकस्मिन् दिवसावसानसमये, में था गया वाग् मे
काचित्तत्र कुरङ्गबालनयना¹, गुल् तोड़ती थी खड़ी ।
ता दृष्ट्वा नवयोवना शशिमुखी, भौ मोह मे जा पड़ा
नो जीवामि विना त्वया शृणु प्रिये, तू यार कसे मिले ॥

Trans. One evening I had been to the garden when some damsel possessing (as beautiful eyes as those of) an young deer, on her legs, was plucking flowers. Having seen her in the prime of her youth, the moon-faced one, I fell into a swoon. O dear one, I cannot live without you ; listen, how can I get you ?

Verse 7

अच्युतचरणतरङ्गिणि शशिशेखरमौलिमालतीमाले ।
मम² तनुवितरणसमये हरता देमा न मे हरिता ॥³

1. v. r. नयनी ।

2. v. r. स्वयि ।

3. This verse is attributed to Daraf Khan of Bengal ; v. 2 of Gangā-stuti, Bṛhat stava-kāvaca-mālā by Avināś'acandra Mukhopādhyaya, 10th ed. pp. 509—510.

Rahim's Dohāvali begins with a verse with the same idea:—

अच्युतचणतरङ्गिणि, शिव-सिरमालतोमाल ।

हरि न बनायो सुरसरी, कीजो इंदव-माल ॥

Trans. O rivulet flowing at the feet of Acyuta, the jasmine-garland on the forehead of S'iva (bearing the moon on his forehead), during the time of the disposal of my body, kindly give me *Harashūṣ* and not *Harishūṣ* [i. e. I desire you as my (loveliest) decoration on my forehead and not as one flowing by the feet].

2. MADANASTAKA*

His Madanāṣṭaka also bears a preponderating stamp of Sanskrit. In some version, the verse “दृष्ट्वा तत्र विचित्रितां तरुलतां” etc. is also included in the मदनाष्टक । The other verses in it of the same type are :—

(१)

वहति मरुति मन्दं मे^१ उठी राति^२ जागी
 शशिकरकर लागे सेजको छोड़ भागी^३ ।
 अहह विगतः(?) स्वामी मे^४ कसं क्या अकेली^३
 मदन शिरसि भूयः क्या बला आन लागी ॥

(२)

विगतघननिशीथे चाँद को रोशनाई
 सघनघननिकुञ्जो कान्हू वशी बजाई ।
 सुतपतिगतनिद्रा स्वामियाँ छोड़ भागी^४
 मदन शिरसि भूयः क्या बला आन लागी ।

* Two different versions of the Madanastaka are available.

1. V.r. रात । 2. V.r. सेत ते पैन पागी । 3. V.r. क्या बचो मे अभागी । 4. V.r. भागी ।

(३)

हरनयनहुताशज्वालया जो जलाया^१
 रतिनयनजलौघैः खाख बाकी बहाया ।
 तदपि दहति चित्तं मामकं क्या करौंगी
 मदन शिरसि भूयः क्या बला जान लागी ॥

(४) .

हिम रितु रतिधामा सेज लोटौ अकेली
 उठत विरहजाला क्यों सहौ री सहेली ।
 इति वदति पठानी मद्मदागी विरागी^२
 मदन शिरसि भूयः क्या बला जान लागी ॥

1. V.r. हरनयनहुताशज्वालया भस्मभूत ।

2. V.r. चक्षुनयनबाला तत्र निद्रा न लागी ।

3. THE KHETA KAUTUKA OF NAWAB KHAN KHANAN

The Kheta-Kautuka of Nawab Khān Khānān is an astrological work. Kheta means 'Graha' or planet, and their Kautuka or influence upon human being in fashioning their destiny is the subject-matter of the work

In 1830 Ś'aka i e., 1908 A. D., the Laksmī-Venkates'vara Press, Bombay, published the work. It is by no means a critical edition and really, full of mistakes of all sorts, e. g., the second pāda of V. 2 is metrically defective. The commentator in Hindī explains a word "Aham-buddhi" in the commentary which makes the sense as well as the metre all right. The editor appears to have ignored the importance of the commentary or in any case, has not closely verified the readings of the commentary with those of the text.

The astrologers assert that the movement of the planets on the Rās'i-Cakra clearly indicates the fate of a human being and an expert in this

science can exactly foretell on calculations what is in store in future for the person in question.

There are 12 Rasas which the planets are to traverse and their period of rotation varies a good deal thus the sun is said to have traversed the whole Cakra in course of a year as he takes a month to pass through each Rasi. Thus the moon stays $2\frac{1}{4}$ days Mars (Mangala) one and a half months Budha 18 days Brihaspati one year Sukra or Venus 28 days Sam or Saturn two and a half years and Rahu and Ketu $1\frac{1}{2}$ years in each Rasi and so they take 27 days one and half years seven months six days twelve years eleven months six days thirty years and eighteen and eighteen years respectively in passing through the whole Zodiac. This is how they normally move but allowances have to be made for their speedy or slow movements and the periods of their stay in particular Rasi vary accordingly.

This Rasi Cakra is supposed to be the ordainer of human fate. The Lagna as determined during the birth time of a particular individual serves as the key note to all calculations. Lagna is known as the Tanu sthana of the newly born baby its physical development etc, also depend upon this. The figure immediately after the

the Lagna is known as the Dhana Sthāna, the third one as the Bhrātr-sthāna and so on. These twelve Rās'is are called the Dvādas'a Sthānas or Bhāvas of the babe.

The Kheta-Kautuka contains in 99 verses the Bhāva-Phalas of the twelve Rās'is. Again, allowances must be made for varying results in accordance with the strengthening or weakening outlook of the planets. It is only natural that their influence under all circumstances cannot be just the same.

Besides, in the last 25 verses, 25 Rāja-yogas, or lucky combinations of planets have been dealt with. They point out the particular planetary situations which are bound to bring about good luck in due course. They may even forecast Kingship under extremely favourable planetary combinations.

Though the work is composed in Sanskrit, it abounds in Persian words. We rarely come across such works now a-days but Nawab Khan Khānān tells us that it was no uncommon feature in those days, many of his predecessors wrote in a sort of mixed language—Sanskrit interspersed with Persian words —

फारसीयपदमिलितग्रन्था खलु पण्डिते कृता पूर्वे ।

सप्राप्य तत्पदपथ करवाणि खेटकौतुक (?) पद्यम् । ॥२॥

We cite here a few examples —

यदि भवति जलदुल्कल्कको मौतखाने

सततमहितभाषी गृह्यक् स्त्रीमुखोन ।

मुतफकिरवदामे जोहरी सोऽथ जख्मी

कमफहममन स्यात्लागरोऽसृन्निवारै ॥३४॥

If the planet Mangala or Mars is in the eighth house or Rasi the person in question talks rudely suffers from venereal diseases and proves wretched from the point of view of conjugal love. He indulges in worrying for nothing but remains alert all along. Further he suffers from sores, lacks intelligence, and becomes physically weak owing to anaemia, itches or similar diseases.

Here the word Jaladulkalkaka means Mars, Mutakhana means the eighth house on the Zodiac. Jauhan an expert, Jakhmi with a wound, Kampham a man dull in intellect.

तयगरश्मात्मजसौख्ययुर् स्वादातापणीभूँवप्रियस्निपाहो ।

तदीय पाकदिलो दवीयन्तनी यदा याजि-

मयात-ग स्यात् ॥३५॥

If the planet Mercury or Budha stays in the eleventh house on the Zodiac the person in question becomes wealthy, famous for fighting a leader and endowed with a golden heart.

Here the Persian word *Dabīrulkalka* means Budha or Mercury, *Yāptimākān* means eleventh house, *Tabangar* rich, *Sipāhī* a soldier, *Sardāraka* a leader, *Pākādila* endowed with a golden heart

गाफिलो बहुपराक्रमयुक् स्यान्मानव परपवाक् च बखील ।

पाल्को भवति श्रेष्ठजनाना मुश्तरी यदि विरादरखाने ॥५३॥

If the Jupiter or *Brihaspati* is in the third astronomical house, the person in question tends to become idle, but exertive in nature, talks rudely, is niggardly in expenses but at the same time, cares for the maintenance of the greatest.

Here *Gāphila* means idle, *Bakhila* miser, *Mustarī* Jupiter and *Biradarakhan* third house (on the Zodiac)

Then we give two examples in this connection from the section on *Rājayoga* —

यदा मुश्तरी कर्कट वा कमाने यदा चश्मखोरा

जमी वासमाने ।

तदा ज्योतिषी क्या लिखे क्या पढेगा हुवा बालका बादशाही

करेगा ॥१४॥

If *Jupiter* or *Brihaspati* be in the *Karka'a* house or the house of wealth and *S'ukra* be in the tenth place, then that particular babe need not await for the decision of the astrologer (literally

what would the astrologer read or write for him ?), he is bound to become a King

यदा चक्षुःसोरा भवेद हृष्टखानी शशी दोस्तखान
मिरीखोज्य नके ।

सुरत(१)कमालो नरो दीनदारो गनीमप्रहृता जहानप्रचण्ड ॥२३॥

If the blind (rather one-eyed) planet, i e, Sukra or Venus be in the seventh house and the moon be in the house of the friend i e the fourth house and Mars be in the Makara Rasi, then the person in question obtains fame and beauty, develops a holy temperament destroys hostile army and becomes very majestic

Here the words Cas amkhora i e, blind Hapta standing for Sapti Dostakhana meaning the house of the friend Mirikha or Mars Surat Kamal Dinadar Ganima and Jahan are Persian words used freely in a work in Sanskrit—evidently for popularising astrology to people at large

These Raja Yoga verses exhibit a preponderance of Hindusthani Words This is probably purposed people with an inherent tendency to know about their future affluence are likely to appreciate these verses more in their mixed colloquial garb than otherwise

We have a fairly big literature on the ordinations of planets upon Human Destiny passing under the names Kheta-siddhi, Kheta-Kutūhala, etc. This is an important Literature that developed with rapid strides during Muslim Rule in India. Unfortunately, modern scholars have been till now apathetic to this interesting subject, but it is now time when some of the leading works on the subject as mentioned below be critically edited and properly studied so that we may have a real and unfailing peep into an unknown, and apparently mysterious, new world —

1 खेट-कुतूहल by सुरजित्, 2 खेट-कर्म by भास्कर, 3 खेट-कृति by राघव, 4 खेट-चिन्तामणि, 5 खेट-तरङ्गिणी; खेट-पञ्चाङ्ग, 6 खेट पीठमाला by आपदेव, 7 खेट-प्लव by काशीराज, 8 खेट बोध by कोणेरिन्, 9 खेट-भूषण by रामचन्द्र, and 10 खेट सिद्धि by दिनकरभट्ट।

Amongst these works the Kheta kautuka of Nawab Khān Khanān is of outstanding merit. Further details about this literature and the relative importance of the Kheta kautuka will be found in my work Muslim Patronage to Sanskrit Learning, Vol II. We, however, edit here only the Text, and also give the Translation of it with notes in Appendix I

अथ खेटकौतुकम्

[नयाय खानखान आब्दुर रहीम विरचितम्]

यत्पदपङ्कनरेणो प्रसादमानाय मर्वमुनेषु ।
 प्रणमामीष्टसुमूर्ति तामन्ममरा प्रभुत्वमपि यान्ति ॥१॥
 फरसीयपद्मिलितग्रन्था गलु पण्डितै कृता पूर्य ।
 मन्त्राय तत्पदपथ करवाणि खेटकौतुक १ पद्ये ॥२॥

अथ लग्नसूर्यफलम्—

लग्न मन्त्रखेटमन्त्रा लागर कामिनीदूषितो दुष्प्रजो वै यदा ।
 पण्यरामारतो राशिमीचानागे माननीनोऽव हीर्ष्यो विरष्टि पुमा ॥३॥

द्वितीयभागम्यमृत्युफलम्—

यदा चदमगानं भवेदाफतानस्तदा ज्ञाननीनोऽव सुस्वर्गमुदाम ।
 मदा तद्वद्विन्मगस्ततो द्रव्यनीन वृत्तेषो गदो म्याद् वेनेशोऽ दिवामान् ॥

(1) The verse is composed in Gitechanda, having 30 matras (12+18) in the first half and 30 matras in the 2nd half (12+18) The metre as it present, is defective—there are only 17 matras instead of 18. "Khetakutukam" makes the metre perfect.

(2) The metre in the verse is Bhujangiriyati. The 4th Pāda is defective, "bhos" instead of behosa would make it all right.

We have a fairly big literature on the ordinations of planets upon Human Destiny passing under the names Kheta-siddhi, Kheta-Kutūhala, etc. This is an important Literature that developed with rapid strides during Muslim Rule in India. Unfortunately, modern scholars have been till now apathetic to this interesting subject; but it is now time when some of the leading works on the subject as mentioned below be critically edited and properly studied so that we may have a real and unfailing peep into an unknown, and apparently mysterious, new world :—

1. खेट-कुतूहल by सुरजित् ; 2. खेट-कर्म by भास्कर, 3. खेट-कृति by राघव, 4. खेट-चिन्तामणि ; 5. खेट-तरङ्गिणी ; खेट-पञ्चाङ्ग ; 6. खेट-पीठमाला by आपदेव ; 7. खेट-प्लव by काशीराज ; 8. खेट-बोध by कोणेरिन् ; 2. खेट-भूषण by रामचन्द्र ; and 10. खेट-सिद्धि by दिनकरभट्ट ।

Amongst these works the Kheta-kautuka of Nawab Khān Khānān is of outstanding merit. Further details about this literature and the relative importance of the Kheta-kautuka will be found in my work Muslim Patronage to Sanskrit Learning, Vol. II. We, however, edit here only the Text, and also give the Translation of it with notes in Appendix I.

अथ खेटकौतुकम्

[नवान खानखान आब्दुर रहीम विरचितम्]

यत्पटपङ्कजरेणो प्रसादमामात्र मर्धभुयनेषु ।
 प्रणमामीष्टमुमूर्ति तामदनमरा प्रभुत्वमपि यान्ति ॥१॥
 फरसीयपदमिलितग्रन्था ग्लु पण्डितै कृता पूर्वं ।
 मन्त्राप्य तत्पदपथ करवाणि खेटकौतुक^१ पद्ये ॥२॥

अथ लग्नस्थसूर्यफलम्—

लग्नम् मन्त्रखेटमन्त्रा लग्नम् कामिनीदपिनो दुष्प्रजो ये यदा ।
 पण्यरामारतो राशिमीजान्गणे माननीनोऽय हीर्ष्यो विद्विष्टः पुमान् ॥३॥

द्वितीयभागस्थसूर्यफलम्—

यदा चदमग्ने भवेदास्तान्स्तदा ज्ञाननीनोऽय गुल्मवर्धमुहाम ।
 यदा तद्गदिन्शस्त्रगो द्रव्यनीनः कुरेतो गरी म्याद् वेगेशो^२ दिवास्नाम् ॥

(1) The verse is composed in Gricchandas, having 30 matras (12+18) in the first half and 30 matras in the 2nd half (13+17) The metre, as at present, is defective—there are only 17 matras instead of 18. "Khoti kuti nam" makes the metre perfect.

(2) The metre in this verse is Bhujangaprayati. The 4th Pāda is defective, "bhōōō" instead of behoō, would make it all right.

पञ्चमभावस्थचन्द्रफलम्—

ऋमर्यदेन्नगेहग म गुल्फरु भवेन्नर ।
चलान्वितो हि पादकी नदिलिपिशर्मकानग ॥१६॥

षष्ठभावस्थचन्द्रफलम्—

काललो ऽपक्षपक्षपीडितो हि उदशकल् ।
लागर ऋमर्भवेद्रिपी यदा नर सरक् ॥२०॥

सप्तमभावस्थचन्द्रफलम्—

जन्मकामग कर्मर्यदा भवेन्नरो भृशम् ।
गुल्फरु यशी गनी यश करोत्यहनिशम् ॥२१॥

अष्टमभावस्थचन्द्रफलम्—

उमर्गहे कर्मर्यदा नरो भवेत्सदाऽऽमयी ।
वर्तिर्जगुर्द गुस्तर्य देशमुक् च निर्दयी ॥२२॥

नवमभावगतचन्द्रफलम्—

नशीवस्तानग कमर्मु ईशसंक्षप नरम् ।
मुत्तमविलच आमिल मिरभ्युक् करोति वै ॥२३॥

दशमभावस्थचन्द्रफलम्—

कर्मर्यदा गृहाधितो हि दम्नवारक् नरम् ।
तयन्नर च कामिन करोति वै च सारिम् ॥२४॥

एकादशभावस्थचन्द्रफलम्—

धनाधिपश्च र्गुह्य मयी मुषुद्विपन्नर ।
शिरीसन्नुन पिदूपयो भवेन्नदा कर्मर्यदे ॥२५॥

द्वादशभाषस्थचन्द्रफलम्—

व्ययालये कमर्गदा भदेकिरीह चदमरन् ।
 विरोऽनश्च गिदमनाप्यकीर्तिमान् हि उग्र ॥२६॥
 इति चन्द्रफलम् ।

अथ लग्नस्थमङ्गलफलम्—

यदि भवति मिरीरो लग्न गिदमनाक्स्था-
 दधिरप्रभरोगै पीटितो मुणिलसश्च ।
 मन्त्रवर्तनधिरापी हासितो लागरो ना
 जनुपि मनु प्रियोगी दाणुजैर्हमेश ॥२७॥

द्वितीयभाषस्थमङ्गलफलम्—

यन् भवति मिरीश्चदमयने घेजेश ५
 मुनभनमुन्दारेर्धजित शूरा स्यात् ।
 नमनयमुनफिर्द्रीनशामिर्द
 मन्त्रवन् मनुद्धिर्मानय कर्नदार ॥२८॥

तृतीयभाषस्थमङ्गलफलम्—

जरशुपुरनदाश्चिरस्रतम्वृत्तनात्
 मन्त्रविमतिरोऽ मयुतोऽमयुतश्च ।
 यन् भवति मिरीश्च मन्त्रो वा मुग्धल
 वनरफिरमम स्याद्विरागहे ना ॥२९॥

तृतीयभावस्थसूर्यफलम्—

यदा सम्शखेटस्तृतीयस्थितो नेककर्दान्निरोगो हि शीरीसखुन्³ ।
सदा मोदते रम्यसीमन्तिनीभिः सवारो धनाढ्यो हि निःकोपश्च⁴ ॥५॥

चतुर्थभावस्थसूर्यफलम्—

यदा मादरागारगः सम्शखेटः सुखी नो हि शसः परेशानकः स्यात् ।
सदा म्लानचित्तोऽथ वेश्यारतो वा तथा जायते बेखुशी हिर्जगर्द ॥६॥

पञ्चमभावस्थसूर्यफलम्—

अक्लराने यदा सम्शखेटस्तदा मानवो मानहीनः सदा जाहिलः ।
स्वल्पसङ्गप्रजश्चौर्यचिन्ताधियुग् गुस्वरो धर्मकार्ये सदा काहिलः ॥७॥

षष्ठभावस्थसूर्यफलम्—

यदा मर्जखाने भवेदाफ्तावो जलीलो गनी खूनरोहः अवाचः ।
सदा मातृपक्षोद्धः तस्यायलब्धिनिरोगो नरः शत्रुमर्दी तदा स्यात् ॥८॥

सप्तमभावस्थसूर्यफलम्—

यदा सम्शखेटः स्मरस्थानगश्चिन्तया व्याकुलो ना भवेत्कामुकः⁵ ।
सदा क्षीयते कामिनीभिर्महावञ्चको युद्धभूमौ चलो जम्बरः⁶ ॥९॥

अष्टमभावस्थसूर्यफलम्—

यदा सम्शखेटो भवेन्मीतराने मुशाफिर्निशे छुत्तृपापीडितो हि ।
सदोद्योगहीनो महालागरः स्वीयदेशविहायान्यदेशाटनः स्यात् ॥१०॥

नवमभावगतसूर्यफलम्—

रवौ वेपराने प्रसिद्धः सुखी माननश्चान्यचित्तेलः शोभते ।
विघ्नवृन्दैर्युतो मातृपक्षात् सुरः नो धनाढ्यो यदा जायते योऽनः ॥११॥

दशमभाषस्थसूर्यफलम्—

रवीं शाह्खाने धनाढ्यो वफारस्तदा मोदते याजिवृन्दैः सुखी च ।
महीपान्तिकी नेककिदा सुशीलो जमीले पितु सौख्यमल्पं भवेद् ॥१२॥

एकादशभावस्थसूर्यफलम्—

यदा यापितखाने भवेत्सम्शखेट सुवेपो धनी बाह्नाढ्योऽल्पशील ।
सुयोप. शुभीका सिपाही सलाही सविगीतगाने सुनेत्रोऽपि शिर्दारु ॥

द्वादशभाषस्थसूर्यफलम्—

यदा खर्चखाने भवेत् सम्शखेटस्तदा कम्पनिर्मानहीनो नरः स्यात् ।
अहल्लर्चकः सत्क्रियो वा शरास्पर्शनाह सदा पीड्यतेऽङ्गेषु रोगैः ॥१४॥
इति तन्वादिभावस्थसूर्यफलम् ।

अथ लघुस्थचन्द्रफलम्—

जयवर्गार्यदाङ्गस्तवङ्गर मुरूपधान् ।
सुधी सुखी नरो भवेद्विलोमगश्च तत्र हि ॥१५॥

द्वितीयभाषस्थचन्द्रफलम्—

कमर्यदा धनालये धनी दमी प्रियंवद ।
निद्रूपको नरो भवेद्बलान्वितो यस्मि नरः ॥१६॥

तृतीयभाषस्थचन्द्रफलम्—

कमारिलाधशालये नरो हि वा सुरीरत ।
मदा पली च सारिर सुकर्मेटयदा भवेत् ॥१७॥

चतुर्थभाषस्थचन्द्रफलम्—

कमर्यदाङ्गुगेहग सग्री मुकर्ष प्रभु ।
भवेत्तश्च मझिमी वदा बुध मुभाग्यवान् ॥१८॥

चतुर्थभाषस्थमङ्गलफलम्—

पदकरजविराडवै नो तनूत्थ सुखं च
समरधरधरायां धैर्ययुन्धी धनीनः ।
खरयुशनक वेददर्द कर्जमन्दो हमेशः
प्रभवति च मिरीणो दोस्तराने नरश्चेत् ॥३०॥

पञ्चमभाषस्थमङ्गलफलम्—

कमफहमतदाना अक्तराने मिरीख
पिशरजर वजीरन्नेस्त दरखानये स्यात् ।
अनिलफकजरोगेव्याकुलो वेमुरौवत्
गुसवर वद-अक्लदचोदरव्याधियुक् स्यात् ॥३१॥

षष्ठभाषस्थमङ्गलफलम्—

रिपुजनपरिहन्ता खुरो हम्जवान् स्या-
जशनजरजलालैर्युङ् नद्देवानजातः ।
यदि भवति मिरीणो मर्गराने कदर्दान्
शृतकुलजननोरो मावृपत्ते कुठारः ॥३२॥

सप्तमभाषस्थमङ्गलफलम्—

कमशाद्वत किर्यादचवेरो नदि स्या-
जिहिल जुलुमजङ्गयुङ् न चाश्लवः गमाणे ।
तनुधनगमयेदमस्त्री-सुपैर्नितोऽशो
भवति यदि जलादुल्लङ्घ्यो जन्मफाले ॥३३॥

अष्टमभाषस्थमङ्गलफलम्—

यदि भवति जलादुल्लङ्घ्यो मीतराने
सततमदितभापी गुहागस्त्रीमुग्धेनः ।

मुतफकिरवडामे जौहरी सोऽथ जख्मी
कमफडमन स्यात्तागरोऽस्तुग्विकारै ॥३४॥

नवमभाग्रस्थमङ्गलफलम्—

नरपतिकुलमान्य सलभो घन्दनादौ भवति यदि जलादुल्कल्को वस्तुस्थाने ।
परयुवतिरत स्यान्मानयो भाग्यवान् वै पुरजसुरमुसिद्धो हिर्जगर्दश्च लेख ॥

दशमभाग्रस्थमङ्गलफलम्—

पुरफितरितसङ्ग कानिलो नेरुकिर्दा-
नयसमरिह लोके पृथित साहसी च ।
मिहिरजरजलालझारजेनयुतो ना
भवति यदि मिरीस शाह्रस्थाने सत्यो स्यात् ॥३६॥

एकादशभाग्रस्थमङ्गलफलम्—

जरमखमलमज्यांजर्कशीसाहिरीभि-
स्तुत्तारथपदात्यैर्युग्जनश्चारिहीन ।
यदि भवति जलादुल्कल्को यामिस्थाने
मदनसमरदक्ष परिडत सत्यगन्ता ॥३७॥

द्वादशभाग्रस्थमङ्गलफलम्—

यदि भवति मिरीस रार्चास्थाने गतश्च
स्वजनहृदयभेत्ता कर्कशैर्ना वचोभि ।
महमह्यजजुल्मी साहिदोवेधन प्राग्
जठरदहनदर्पो तुर्हमेश परेशान् ॥३८॥

इति भीमफलम् ।

अथ लग्नस्थबुधफलम्—

साहब् सगरो जितसुरोमा तुतारद साहबहिम्मतश्च ।
ताले भवेच्चैत्सततं पिनीतो दाना चिर चात्मजमौख्ययुक् स्यात् ॥३६॥

द्वितीयभागस्थबुधफलम्—

शीरीसखन् दानिशपगनीचतप्रङ्गर म्यागदि चदमखाने ।
उतारदो ना स्वजनानुरत्ने भवेद्विनीत शुभकृत्यमेति ॥४०॥

तृतीयभागस्थबुधफलम्—

सुरीयती साहबद्वर्दसज्ज प्रभूतमित्र प्रमदाप्रियश्च ।
उतारदश्चेन्नशरोयशीयगोनो भवेत्ता गुरारो हमेश ॥४१॥

चतुर्थभागस्थबुधफलम्—

पुष्टोऽनपत्योऽथ म र्थे यथेच्छो दानीश्चरो गीतप्रिय सम्बी च ।
उतारद स्यागदि दोम्तराने शीरीमगुन्कारांगते मृषी च ॥४२॥

पञ्चमभागस्थबुधफलम्—

सुतान्वित मुर्रफितद्भवेत्ता युतारद म्यागदि अल्लखाने ।
दानाप्रणी माविरसज्जकश्च शिगूफुत्साहबहिम्मतश्च ॥४३॥

षष्ठभागस्थबुधफलम्—

बेरो नर स्यात्तसिआ त्रिधाना रत्नगुत्तर काहिलजाहिलोऽपि ।
षट्मराने हि भवेदनीगुत्तर्यो यत्ता माधप्रिपत्तयुक् चेत् ॥४४॥

सप्तमभागस्थबुधफलम्—

तलेपर मत्ययचा गुमाग्नि पगेपनारी चनरनारी च ।
उतारद स्यागदि सप्तम च भवेत्त काहिल या सुरीयत ॥४५॥

अष्टमभात्रस्थबुधफलम्—

उमर्दराजः सुतरां सगर्वमेकं पुरं पाथिवलब्धचित्तम् ।
वेरो विधान हि नरं प्रकुर्यादुतारदो मार्गमकानगश्चेत् ॥४६॥

नवमभात्रस्थबुधफलम्—

दानीश्वरः मत्स्यगुरुरूपेतः सुश्री गनी धर्मपरस्तवद्वारः ।
यदा दधीम्बलको नशीनयाने भवेत्स प्रथितः शुभद्वारः ॥४७॥

दशमभात्रस्थबुधफलम्—

साहव् जलालो सुतमोदल (?) म्यान्नरेन्द्रमुख्यः शुभकर्मवृत्ता ।
शीरीसखुन्साहवर्द्धमज्ञश्चोतारदश्चेत्सलु शाह्मने ॥४८॥

एकादशभात्रस्थबुधफलम्—

तद्भरद्यात्मजमौख्ययुक्त्यादानाप्रणीर्भूप्रियस्तिपाही ।
सर्दारक पाकडिलो दधीम्बलको यदा आपितमकानगः स्यात् ॥४९॥

द्वादशभात्रस्थबुधफलम्—

नापाक्जनैश्चारुगुणैरुपेतो वेतालकः कम्पाद्वयर्द्धदः ।
उतारदः म्यादादि रत्नरयाने भवेद्विरीसोपि च गर्दवर्द्धः ॥५०॥

इति बुधफल समाप्तम् ।

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अथ लग्नस्थगुरुफलम्—

सुदतरी यदि भवेन्नित तां साह्यः सुशदिलो मनुजः स्यात् ।
आमिलः पुरमसुम मिरदारः फारमो हामरिरो मटवृद्धः ॥५१॥

द्वितीयभात्रस्थगुरुफलम्—

सुदतरी यदि भवेन्नरयाने वृजन्ग परमपुण्यमतिस्स्यात् ।
आमिलः कनकमनुयुतश्च ग्यरो हि मनुजो जरदारः ॥५२॥

तृतीयभावस्थगुरुफलम्—

गाफिलो बहुपराक्रमयुक् स्यान्मानवः परुषवाक् च वखीलः ।
पालको भवति श्रेष्ठजनानां मुदतरी यदि विरादरत्नाने ॥५३॥

चतुर्थभावस्थगुरुफलम्—

अश्वजर्जरकशीरथफीलैर्युग्जनः प्रियतमः खलु राज्ञः ।
मुदतरी यदि भवेद्धि चहारुम्हानये सकलसौख्ययुतः स्यात् ॥५४॥

पञ्चमभावस्थगुरुफलम्—

पण्डितः पुस्तकद्वय आयः पुत्रपौत्रसहितो महबूबः ।
मुदतरी यदि भवेत्फरजन्दस्यालये न मनुजो जरदारः ॥५५॥

षष्ठभावस्थगुरुफलम्—

काहिलश्च बहुरोगयुतश्च मानवो वदसखुन्वदशिल्कः ।
मुदतरी यदि भवेद्रिपुत्नाने मातुलादिभवसौख्यविहीनः ॥५६॥

सप्तमभावस्थगुरुफलम्—

फाजिलः सुप्रयुतः सुविनीतो हम्जवाक् च रमणीसुरयुक्तः ।
फारसश्च चतुरः किल ना स्यान्मुदतरी यदि भवेज्जनरत्नाने ॥५७॥

अष्टमभावस्थगुरुफलम्—

बेदिलश्च परदेशरतश्च जाहिलः खलु नरः सगदश्च ।
मुदतरी यदि हि हस्तभत्नाने गुस्सरः किल भवेज्जनमस्तः ॥५८॥

नवमभावस्थगुरुफलम्—

इजूरते च खुरापीरजवांश्च खूरतो बहुमुखी च मुखीरः ।
आमिलश्च यदि यस्तमरत्नाने मुदतरी प्रविभवेत् खलु यस्य ॥५९॥

दशमभावस्थशुक्लफलम्—

पालकीजलचवाहरफील सयुतो विविधवस्त्रविशालै ।

मुश्तरी भवति शाहमकाने सादव खलु नरो नसर' स्यात् ॥६०॥

एकादशभावस्थशुक्लफलम्—

सायिरः शुभतनुर्जरदार फारसी बहुपरान्मयुक् स्यात् ॥६१॥

काविलश्च यदि थाफितमकाने मुश्तरी प्रविभवेत्कुशरी स्यात् ॥६१॥

द्वादशभावस्थबृहस्पतिफलम्—

मुपिलस कमफटम गतलज्जो वदसखुश्च रणभूतलचिन्त ।

काविलश्च यदि चर्चमकाने मुश्तरी भवति ना वदफैल ॥६२॥

इति बृहस्पतिफल समाप्तम् ।

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अथ लग्नस्थशुक्लफलम्—

अव्यलसाने जोहा मद्बुध मुकरव नृपतिम् ।

दानिदमन्द मनुच जरदार जनखुरो प्रकुस्ते ॥६३॥

द्वितीयभावस्थशुक्लफलम्—

शीरोमुखुन् मनुष्य जरजेनर्जकीशीशालै ।

यन्मिहरा जरसाने जोहा कुस्ते च मद्भज दक्षम् ॥६४॥

तृतीयभावस्थशुक्लफलम्—

जोहा भवति त्रिरादरसाने चेन्मानयो जान ।

जोराबरो हरीश सालस्य सानुच सादव ॥६५॥

चतुर्थभावस्थशुक्लफलम्—

पेयाशो मालनारो नेकीमारश्च फारसश्चेत्स्यात् ।

जोहरा दोस्तमकाने भवति मनुष्य प्रियवदश्चाढ्य ॥६६॥

पञ्चमभावस्थशुक्रफलम्—

दानोश्चरो मनुष्य सुतधनधान्यैश्च सकुलो यस्य ।
जोहरा पञ्चमस्थाने भवति यदा हि महीपते प्रीति ॥६५॥

षष्ठभावस्थशुक्रफलम्—

यारोऽन कम्सहवद् वेददो जाहिलो जात ।
खलु जोहरा हि दुश्मनस्थाने वै वेदिलो भवति ॥६६॥

सप्तमभावस्थशुक्रफलम्—

साहवदर्द कुशल मकलकलासु फारसो ना स्यात् ।
जोहा हप्तमस्थाने स्त्रीजनचित्ताशुरङ्गको भवति ॥६६॥

अष्टमभावस्थशुक्रफलम्—

मगरूरो वदखुल्क स्त्रीधनसौख्यैश्च वज्रितो मनुज ।
हत्तमस्थाने जोहरा भवति वितृप्त मनो न सग्रामे ॥७०॥

नवमभावस्थशुक्रफलम्—

नेकीकार मुभग खुशरो दानी च मानवो जोहरा ।
वर्तमस्थाने मुर्ताज नशरश्च मज्जिलसी भवति स इति ॥७१॥

दशमभावस्थशुक्रफलम्—

दराकोजरदार पितृगुरुभक्तश्च काविलो मनुज ।
जोहा शाहमस्थाने भवति मुगीरश्च साहयो वा स्यात् ॥७२॥

एकादशभावस्थशुक्रफलम्—

जरदार महबूब सिर्दार वा मुरीयत मनुजम् ।
याफितमस्थाने जोहरा मर्तेश पुग्दत बुग्ते ॥७३॥

द्वादशभावस्थशनिफलम्—

मादरग्र्या उदकार् कमसहश्च मानरो लुदित ।
उदग्रत किल जोह्श सचमग्ने हि गुस्वरो भवति ॥७४॥
इति शुक्लफल समाप्तम् ।

अथ लग्नस्थशनिफलम्—

ताल यदि स्याज्जह्ला उदग्रल्लश्च लागरो मनुज ।
शठकम्बु वेदिल वाममतिपूर्ण प्रमुर्भवति ॥७५॥

द्वितीयभावस्थशनिफलम्—

याथागो उदहाल कोतोदत्तश्च गुस्वरो जोह्ल ।
जरग्ने यदि मनुजो नाह्य परदेशगश्चाप ॥७६॥

तृतीयभावस्थशनिफलम्—

जोराग्रो यगील सुशदान्ता च मानर सध्य ।
अनुचरवृन्समेतो भवति यत्र प्र तिरादरे जोह्ल ॥७७॥

चतुर्थभावस्थशनिफलम्—

मुतफकिरा र्नाश परितप्तो मानरो जोह्ल ।
मादरग्ने यदि म्यात् कमनोरश्च लागरो भवति ॥७८॥

पञ्चमभावस्थशनिफलम्—

उदग्रतो मुतफकिर मुतमस्तरग्निश्च गहिलो मनुज ।
जोह्ल पञ्चमग्ने कोतद्दहश्च जाहिलो भवति ॥७९॥

षष्ठभावस्थशनिफलम्—

दानीश्वर जलील जनयति मनुने मुकर्म्म नृपतिम् ।
निनितरैरिमम्ह दुश्मनग्ने स्थितो जोह्ल ॥८०॥

सप्तमभावस्थशानिफलम्—

वदरो जनः कृशाङ्गः कम्पद्भयश्च मानवो हिर्जः ।
जानो वा म्याज्जोहो हप्तुमराने यदा भवति ॥८१॥

अष्टमभावस्थशानिफलम्—

वीमारश्च हरीशो दगालराजश्च दोजखी मनुजः ।
जोहल्हस्तुमराने भवति वखीलः कृपालसो भीरुः ॥८२॥

नवमभावस्थशानिफलम्—

यस्तवुलन्दः श्रीमान् शीरीसखुनश्च मानवो यदि वै ।
जोहो वस्तमराने वेतालश्च हि कृपालुरपि भवति ॥८३॥

दशमभावस्थशानिफलम्—

शाहमकाने जोहलच्चेपु दशापते च मानवः शाहः ।
अथवा भवेन्सुशीरः खुराखुल्कः मुठ्ठी गनी नेही ॥८४॥

एकादशभावस्थशानिफलम्—

साहबदर्दी नेकः शीरीसखुनस्तयद्ग रो ना स्यात् ।
याप्तमकाने जोहल ईशाः माविरो रिपुहन्ता ॥८५॥

द्वादशभावस्थशानिफलम्—

तैगहालो वदफेलः पापासकश्च मुपिलसो मनुजः ।
जोहः खर्चमराने भवति हरीशः कृपालुरेव स्यात् ॥८६॥

इति शानिफलं समाप्तम् ।

अथ लग्नस्थराष्टफलम्—

अव्वलराने यदा रामः निस्मगाकश्च काहिलः ।
मनुजः म्वार्थक्ता म्माइवेद्वेरोनु नारिलः ॥८७॥

द्वितीयभागस्थराहुफलम्—

कृजीवाहासिदरासो मालराने च मुपिलसम् ।
करोति मनुज वाऽन्यदेशे धनसमन्वितम् ॥८८॥

तृतीयभागस्थराहुफलम्—

पाक शहवल स्याद्वै नेकनामी गनी सररी ।
शीयुमूखाने यदा रास प्रभवेन्मनुजो धनी ॥८९॥

चतुर्थभागस्थराहुफलम्—

रासश्चेद्दोस्तखाने स्यात् परेशानो मुसाफिर ।
नादानोऽपि च यादी च सौरयहीनो विपक्षक ॥९०॥

पञ्चमभागस्थराहुफलम्—

पिसरखाने स्थितो रास पुनसौख्यविप्रजितम् ।
वेदोश दर्दशिकम नादान कुरते नरम् ॥९१॥

षष्ठभागस्थराहुफलम्—

ग्लेच्छावनीशाद्द्रव्यातिर्गिल च साहब नरम् ।
बदखाना[ध]स्थितो रास करोति रिपुसक्षयम् ॥९२॥

सप्तमभागस्थराहुफलम्—

हिर्जगर्दश्च बेतालो गुस्वरो बदजनो भवेत् ।
हप्तमूखाने यदा रास कलही मनुजस्तदा ॥९३॥

अष्टमभागस्थराहुफलम्—

हस्तमूखाने यदा रास शरीरी स्यान्मुशाफिर ।
वेदीन विदमनाक स्याद् बदनारश्च मुपिलश ॥९४॥

नवमभावस्थराहुफलम्—

उत्तखाने यदा रास भवेन्मनुजस्तदा ।

जवाहिर्जर्कणीयुत साहव सौख्यवात्रर ॥६५॥

दशमभावस्थराहुफलम्—

रासो नादशाहयाने भवेज्जोरारो गनी ।

विपन्नपन्नरहितो मुद्देश पुर्तश्चत ॥६६॥

एकादशभावस्थराहुफलम्—

यापवसाने भवेद्रासो जायते नहि साहव ।

वेकारश्च कर्मन्द कलही मनुजस्तदा ॥६७॥

द्वादशभावस्थराहुफलम्—

रास स्थितो यदा यस्य खर्चयाने भवेत्तदा ।

कलहप्रियवेकार कर्मन्दश्च सुषिलश ॥६८॥

इति राहुफलं समाप्तम् ।

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अथ सवेभावस्थवेतुफलम्—

यस्मिन्भावे फलं यदि राहो प्रोक्तं शुभाशुभम् ।

तद्वदेव विजानीयात्तत्रैव शिखिन् फलम् ॥६९॥

इति महार्णां द्वादशभावफलानि ।

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अथ राजयोगाध्यायः

यदा माहताग्रो भवेन्मालयाने मिरीचोऽथवा मुद्गरी वस्त्रयाने ।
 अतारिद् विलग्ने भवेद्वस्त्रपूर्णो भवेदानदारोऽथवा वादशाह् ॥१॥
 भवेदाफताग्रो यदा पञ्चयाने पुनर्देवपीरोऽथ केन्द्रे गुर्या ।
 सुजाल शुतर्फीलताज्याह्वाह्यो जरीजर्जरावस्यदात्रदिचरायु ॥२॥
 यदा चस्मखोरा भवेद्दोस्तयाने ततो मुत्तरी दोस्तयानेऽथ लग्ने ।
 अतारिद्धनस्थो बृहत्साहिवी स्याद् बृहद्(?) पमस्वमलयजानासुपूर्णा ॥३॥
 तृतीये भवेदाफताग्रस्य पुत्रो यदा माहताग्रस्य पुत्रो विलग्ने ।
 भवेन्मुद्गरी केन्द्रयाने नराणां बृहत्साहिवी तस्य ताले रजु स्यात् ॥४॥
 यदा मुद्गरी पञ्चयाने मिरीचो यदा वस्त्रयाने रिपौ आपताग्र ।
 नरो वा अकूफो भवेत्पुञ्जशेषो बृहद्गोशने वाहिनीधारणाह् ॥५॥
 अतारिद् विलग्ने सुरे माहताग्रो गुरुर्वस्त्रयाने तमो लाभयाने ।
 जहानस्य खूनी भवेन्नोकवस्त खजाना गनाह्यो मुलुक्साहिनी स्यात् ॥
 यदा देवपीरो भवेद् वस्त्रयाने पुनर्देवपीरोऽथवा स्वप्रयाने ।
 अतारिद्धिलग्ने तृतीये मिरीच शान्तिर्लाभयाने नर वादिल स्यात् ॥७॥
 हम्लमाहताग्रो व्यये आपताग्रो यदा मुद्गरी केन्द्रयाने त्रिनेत्रे ।
 भवेन्मानग्रो देवतेजस्वराह्यो बृहत्साहिवी वस्त्रयाने कमाल ॥८॥
 खजानागजाह्यो भवेत्क्षेत्राह्यो जहानप्रियो मुद्गरी जाययाने ।
 मिरीचोऽथ लाभे बुध पञ्चयाने शनि शत्रुयाने नर वाविल म्यात् ॥

कमरु केन्द्रखाने शनिः शत्रुखाने त्रिकोणेऽथवा मुश्तरी चर्मखोरा ।

स जाते नरः साविरो सद्गुणद्वो भवेच्छायरो मालदारोऽथ खूवी ॥

मिरीखोऽथवा खेशशस्तौलिकाने गुरुमौतरासौ जया माहतावः ।

भवेज्जन्मकाले यदा चर्मखोरो जुलीखप्रहर्ता जहानप्रचण्डः ॥११॥

धनस्थे कुमुदबन्धुपण्ठे रविः स्यात् सख्योमि विच्चेति विद्वान् कविश्च

बृहत्सावरी शालमख[म]ल्वनातः शुतुर्कीलफानूसतम्बूकनातः ॥१२॥

आयुखाने चर्मखोरा मालखाने च मुश्तरी ।

राहु जो पैदामकाने शाह होवे मुल्कफा ॥१३॥

यदा मुश्तरी कर्कटे वा कमाने यदा चर्मखोरा जमी वासमाने ।

तदा ज्योतिषी क्या लिखे क्या पढ़ेगा हुवा बालका बादशाही करेगा ॥

यदा चर्मखोरा भवेज्जन्मखाने तदा मुश्तरी वस्तखाने विलमात् ।

स जातः शुतुर्कीलजातीदयाक्यो जरीजर्जरी वक्तदाता चिरायुः ॥१५॥

आफतायो मालखाने यस्य जन्मनि च धूमम् ।

सरुलरोजीमुश्किलं पढ़े फांके मुफिलसम् ॥१६॥

आयुखाने चर्मखोरा मालखाने मुश्तरी ।

सत्रायखाने चन्द्रदीदम् बादशाहम्बरवी ॥१७॥

हमल् आफतावो घृपे माहतावो यदा मुश्तरी केन्द्रखाने त्रिकोणे ।

भवे मानवो दीलतो लश्कराव्यो बृहत्सादिवी तस्य खूवी कमालः ॥१८॥

हमल् आफतावो घृपे माहतामखिकोणेऽपि या मुश्तरी चर्मखोरा ।

नरो जायते राइरासन गुणको भवेच्छायरो मालदारोतिसूवी ॥२०॥

यदा मुश्तरो कर्कटे वा कमाने भवे सेटपुत्रो वसेत्कारयाने ।
 ममं वीक्षते खूत्रसेटाः समस्ता भवेन्मदर्वे दर्दयन्तु दयालुः ॥२१॥
 यदा भाग्यमालिक भलेवर पडै कमाकर सुदीलत एजाने भरे ।
 कर्करो जयखशी अमीरी सुफल वजीरी अमीरी कर्क बेफिकर ॥२२॥
 यदा चदमखोरा भवेद् हपतरयाने शशी दोस्तरयाने मिरोखोऽथ नक्रे ।
 मुरत्त(१)कमालो नरो दीनदारो गनीमप्रहन्ता जहानप्रचण्डः ॥२३॥
 जमीजोऽथ नक्रे शनौ मौतरयाने गुरौ माहराशी जरे माहतावः ।
 भवेज्जन्मशाले नरो वा उदारो गनीमप्रहन्ता जहानप्रचण्डः ॥२४॥
 यदा मुश्तरी फेन्द्ररयाने त्रिकोणे यदा वस्तुतरयाने रिपौ आपत्तावः ।
 अतारिद्र विलम्बे नरो वल्लपूर्णस्तदा दीनदारोऽथवा वादशाहः ॥२५॥

[इति सेटकौतुकं समाप्तम् ॥]

The Contents of the Kheta-Kautuka are as follows :—

Verse 1 : Worship of Iṣṭamūrti

Verse 2 : Introductory verse

VS. 3-14 : Human destiny as ordained under the influence
of the sun upon different Bhāvas.

„ 15-26 : Human destiny as ordained under the influence
of the moon upon different Bhāvas.

„ 27-38 : Human destiny as ordained under the influence
of Mars upon different Bhāvas.

„ 39-50 : Human destiny as ordained under the influence
of Mercury upon different Bhāvas.

„ 51-62 : Human destiny as ordained under the influence
of Jupiter.

„ 63-74 : Human destiny as ordained under the influence
of Venus.

„ 75-86 : Human destiny as ordained under the influence
of Saturn

„ 87-98 : Human destiny as ordained under the influence
of Rāha.

Verse 99— Human destiny as ordained under the influence
of Ketu.

Verse 1-25 : Rāja-Yogādhyāya.*

* For further details, see Appendix I. Translation and
Notes on Kheta-kautuka of Khān Khānān Abdur Rahīm

CHAPTER V

(1) SANSKRIT WORKS ON KHAN KHANAN

ABDUR RAHIM

(1) Jataka Paddhaty Udaharana

Khān Khānān was very much interested in Astronomy and Astrology as is evident from his own work "Kheta kautuka". As a matter of fact, all the Muslim rulers, nobles, and chiefs took a great interest in Astrology, in particular Nawab Khān-Khānān used to be constantly surrounded by Hindu Poets Philosophers, Astrologers and so on. Śrīkrṣṇa Daivajña was, during the life time of Khān Khānān, the King among Astrologers and therefore, it is no wonder that he took a great interest in forecasting the future life of the son of Bairam Khān, Khan Khānān of Akbar the great. The printing of our critical edition of the Jataka paddhaty udaharana i.e. the Horoscope of Khān Khānān Abdur Rahim as prepared by Śrī Krṣṇa Daivajña after the great celebrated work the Jataka paddhati of Śrīpati of undying fame is now nearing completion. The wonderful achievements of Śrī Krṣṇa Daivajña in this work as well as his life history, etc. will all be found in that

work, particularly, in our Introduction to the work in English. So, they are not repeated here. Only the relevant extracts relating to the esteem in which the great Khān Khānān was held, the time, date, and place of his birth, etc. are quoted below. From these extracts it will be seen that he has been praised for his knowledge for all Indian scripts and languages. This fact has been emphasised by Rudra Kavi as well in his Nawāb-Khān—Khānān-carita (*vide infra*). Further, it has been clearly stated in the Jātakapaddhaty-udāharaṇa that the Khān Khānān was born in Lahore in the Ś'aka year 1478 i. e. Vikram Saṃvat 1623 or 1556 A.D. in Lagna Mithuna on Monday, the Full-moon night in the month of Agrahāyaṇa when the evening had set in and night had advanced by 2 Ghatīs 55 Pals. Minute details have been recorded here in order that accurate mathematical calculations may be facilitated.

“अस्ति ममस्तसामन्तसीमन्तिनीसिन्दूरपूरदूरीकरणकारणस्य
मदमत्तैरिषुवारणवारणेन्द्रस्य सकलजलधिवेलावलयितेलावल-
तिलकायमान [स्य ?] निखिलभूपालमोलिमालामिलन्मुकुटतटनट-
न्मणिमरीचिमञ्जरीपुञ्जपिञ्जरिमञ्जुपादारविन्दस्य सकल-
सुवनानन्दकन्दस्य प्रचण्डभुजदण्डचण्डिमाकर्षंकुण्डलितकोदण्ड-
हिण्डमानकाण्डप्रकाण्डताण्डवाडम्बरोहण्डराण्डितारिमुण्डपुण्डरी-

कल्पण्डमण्डिताखण्डभूषण्डलस्य, अखण्डपर्वपर्वतगह्वरखण्डना-
 खण्डलस्य लोकालोकातिवर्तिपथपान्यप्रौढप्रसापमरतण्ड-
 चण्डकरनिकरनिरस्तसमस्ततमस्तोमस्य लोकलोचन-
 चकोरपारणासोमस्य अखण्डब्रह्माण्डमण्डलावरणक्षरणायास-
 निवसनाभवद्भुवनजङ्घालोल्लाघकीर्तिप्रतापस्य
 असमसमरसाहसकमरलस्य शरणागतवज्रपञ्जरस्य निरुपधि-
 करणावरणालयस्य श्रीमज्जलालदीनस्य (Jalāluddīn)
 आरुवरपातसाहमहाप्रतापस्य (Emperor Akbar) अपरा
 प्रतिकृतिरतिप्रणयपात्र विनासितानेकशत्रवस्त्रीनेत्रकादम्बिनी-
 प्रसुमरबहलबाणपाथोधिसमिद्धप्रमानप्रतापवडवानल, सप्ताङ्गुपा-
 रपारीणशरच्चन्द्रचन्द्रिकावदातवार्तिप्रशस्तिः अविरलमदजल-
 विलुलितविपुलकपोलपालशालितुङ्गमातङ्गसङ्घवितरणगजपती-
 कृतावनीयनीयकः चतुर्दधिवेलाघनद्वधराभारधारणापदुद्धार-
 धीरताघ, कृतभुजगराजमानाजानुभुजस्तम्भदम्भोलिलालितक्षोणी-
 तलप्राज्यसाम्राज्यधुरन्वरः सकलशिष्टोपजुष्टपादपीठः समधि-
 ष्ठितोपायचतुष्टयः पाङ्गुण्यप्रवीण, सकल कलाकलापवीराला-
 तिपेशलो निखिललिपिशिल्पदेशभापाविशारदः शारदोप-
 दिश्यमान- सर्वानवदग्रहद्विद्याविनोदमोदमानमानस
 प्रभूतप्रेक्षावद्गुणपरीक्षानिवध सकलपण्डितमण्डली-
 समाश्रयविश्रान्तिरूपपादपः क्षपाकरयपाकरवदनारविन्द
 श्रीखानखानापरनामधेयः प्रधानपुरुष । तस्य सत्त्वजन्याण-
 परम्पराभाजनस्य धर्मेमार्गप्रवर्तकधुरीणस्य जन्मसमयमधिकृत्य
 उदाहरणप्रमो तिरयते ।

तत्र श्वेतवाराहकल्पप्रवृत्तिर्वातोलब्धवृन्दः १९७२९४८६५७ ;
 सृष्टितो गताब्दगणः १९५५८८४६५६ ; गतकलिः ४६५७ ;
 सकलभूमण्डलप्रयितयशोराशेः श्रीविक्रमार्कस्य राज्याद्
 गताब्दाः १६१३ : ग्रहाग्रंसेरोदग्रभास्वत्प्रतापश्रीशालिवाहन-
 शाकेऽब्दाः १४७८ ; ब्रह्मतुल्ये गताब्दाः ३७३ । अत्र वर्षे
 मार्गशीर्षशुदि १४ सोमे घटिका ५, पलानि ३७ परतः पूर्णिमा ।
 कृत्तिकानक्षत्रं घटिका २६, पलानि ५८, परतो रोहिणीनक्षत्रम् ।
 शिवयोगः घटिका २४, पलानि २०, परतः सिद्धियोगः ।

इह दिवसे सूर्योदयाद् गतघटिकासु २८ पलेषु १८, रात्र्यंत-
 घटोषु २, पलेषु ५५ ; मिथुनलग्ने लाभपुरे श्रीमत्स्नानिखाना-
 महाशयानां जनिरभूत् ॥”

(2) NAWAB-KHAN-KHANAN-CARITAM BY RUDRA
 KAVI

Apart from the very interesting work partly described above, there is another complete work on the life of Nawāb Khān Khānān called Nawāb Khān-Khānān-carita by Rudra Kavi. Unfortunately only one Ms. of this very fascinating work is available. It is now preserved in the Common Wealth Relations office Library, London, Manuscript No 7304, Buhler 70B. As the work is being critically edited here for the first time,

we consider it necessary to record a description of the Ms here

The Ms is written on European paper, Size 11" in. by 3½" in, written in Devanagari script in the nineteenth century eight lines in a page

Keith is absolutely wrong when he says (India Office Catalogue of Sanskrit Mss, Vol 2 p 1187) that the Nabab Khān-Khānān carita is a panegyric of Emperor Jahangir Nawab-Khān-Khānān survived Akbar (died 1605 A D) and was long lived He died in 1930 A D while this work was composed in 1609 A D The adjectives सर्वलिपिषु सर्वदेशभाषामु सज्ञासु कुशल the verse वीरश्रीजहगोरसाहे मदनप्रोढप्रतापोदय—शुभ्यद

तया सानन्दया भूयते etc, particularly the very use of the Title Khān Khanān throughout the work are absolutely meaningless except with reference to Nawab Khān Khānān Abdur Rahīm This will be absolutely clear from the description of the work given below Further, the Jahangir chanta by Rudra preserved as Ms in Baroda Oriental Institute is a different work altogether (1)

There are two other Mss of the works of

(1) For details about this work, see my work Muslim Patronage to Sanskrit Learning Vol 2 and Rudra Kavi and his eulogy of Muslim Rulers

Rudra Kavi in the India office Library, viz. No. 7303, Buhler 70C, viz. the Kīrti-samullāsa being a panegyric of Sultan Khurram, son of Jahangir, and No. 7089, Buhler 70A, viz. the Dānasāha-carita, a eulogy of Akbar's son Dāniyal. The scribe of these two Mss. as well as of the above-mentioned Khān-Khānān-carita has copied the work very corruptly. This confusion was particularly due to the fact that the same or similar verses are found in all the three Mss. only with the alteration of a few words or letters here and there to suit the metre in particular.

Rudra has to his credit, besides the Dānasāha-carita, Kīrti-Samullāsa, Nawāb-Khān-Khānān-carita and Jahangir-carita, a bigger work called the Rāstraudha-vamśa-Kāvya (Ms. No. 1052, p. 1036 of the catalogue, Gaekwad's Oriental Series, No. CXIV). The work is dated 1518 Śāka or Samvat 1745 i. e. 1596 A.D. It has also been edited in Gaekwad's Oriental Series as Vol. No. 5 Bombay, 1917.

So this work was composed thirteen years earlier (during the rule of Akbar) by Rudra Kavi than the Nawāb-Khān-Khānān-carita which is dated 1909 A. D. and was composed during the reign of Jahangir. This work was composed at the instance of Nārāyaṇa Shāh, father of

Pratāpa Sāha. This work contains some verses that were again used by Rudra in his later works.

The *Nawāb-Khān-Khānān-carita* is a historical poem, composed at the instance of *Pratāp Sāha*, who was the ruler *Sālāsāila* and *Mayūra Parvata*, a strategic region between two dominions under Akbar's control. He had a treaty with the Mughal rulers and in any case desired to please the Mughal Royal family by having panegyrical poems composed in their honour. As a result, the above-mentioned four works, viz. *Kirti-samullāsa*, *Dānasāha-carita*, *Jahāngīr-carita* and *Nawāb-Khān-Khānān-carita* were composed. *Nawāb Khān Khānān* was not a member of the Royal Family ; but he was brought up by Emperor Akbar and used to live like a Nawab and was held in a high esteem by the Emperor himself.

Though Rudra Kavi dealt with several persons in these works, still, there is only one introductory verse, viz.

गादावचरमावंभोमननयश्रीदानगाहोत्तम-
स्फूर्पञ्चित्रचरित्ररत्ननिचवंभूंमण्डलीमण्डनः ।
गालादोत्तमपूरुषवंतमहोपालप्रपाशमया
रम्यं शुकवीर्यतो वितनुते वागुमुग्धमेन नयम् ॥

The poet has, however, repeated the names of Dāmyal, Khuram, Khān-Khānān, etc, in the colophons. The purpose of the composition of the works has been clearly stated by the poet in the first verse of the fourth ullāsa of the Khān-Khānān carita wherein he asks for the Royal patronage of the Muslim rulers for his local Chief, "Why should not Pratāpa be an object of your favour—Pratāpa, who is your protege, is at the height of his joy on hearing some good news about you and though living far off, still, constantly praises you" The 2nd verse is also composed in the same strain—"Khāna Khānān, formerly you used to look upon Pratāpa Sīha as your son, further, he is greatly indebted to Akbar Saba and is most gratified for your very kind behaviour, so you should deal with him in a manner that befits him"

Rudra Kavī was a Poet of high order. In the present work, he was much handicapped, firstly he had to compose poems on order, secondly, for the members of the same Royal family. He entertained a high opinion about Khān Khānān, so this work has been a very welcome addition to our knowledge about a great poet who flourished during Muslim rule

in India. As the subject-matter of the above-mentioned works is about the same, some verses occur in all the three works with occasional changes here and there. "Dānasīha" and "Khāna-khana" have metrically the same characteristics and therefore, with regard to these two names, he simply substituted one word for the other *mutatis mutandis*. For insertion of the word Khurm, in the text he had to change the Text a little.

The poet has used choice words for expression of thoughts. As for example, in ullasa 3 verse 4, he has used the words in such a way that if and when 'Ma's used in the verse are changed into "Ha"s, the meanings of the words are completely reversed, and the rival kings are extremely ridiculed or censured. The poet says in this verse—"O King ! you and your enemy are almost the same, the difference being only that of Ma and Ha, the 'Ma's with reference to you should be rendered into "Ha"s with regard to your enemies" तत्र मोहो विशेष ' Thus the words 'Manyate," "Namyate" etc, when applied with regard to the enemies of the king will mean 'Hanyate," "Nahyate" etc, i.e. are killed, fettered, etc. Again, the use of three "Tan's in every metrical foot

in verse two of the first Ullāsa one has added to the graceful diction of the verse.

Though Khān Khānān was a great Hero and a person of hallowed memory, still few historical events have been referred to in the Nawab Khān-Khānān-carita. In 4. 4, however it has been mentioned that Khān Khānān's two sons, whose names are used rather in a twisted form for the sake of metre and described as "Ambar—S'ambara—Madana,"¹ are credited with the conquest of Ambar. The following verse also refers to the conquest of Ambar by them, to the great joy of the inhabitants of the Deccan.

Khān Khānān has, however, been profusely praised for his manifold qualities—heroism, charity, magnanimity, strong determination, etc. In verse one of the second Ullāsa, he has been compared with Kalpadruma, Cintāmaṇi, Kāma, Vikramāditya and Bhojarāja.

1. See Chap. I, p. 7 The demon S'ambara was killed by Madana, son of Viṣṇu. The king of Ambar here has been compared with demon S'ambara and therefore, Khān Khānān himself with Lord Viṣṇu. Consequently, the two sons are also said to have been as beautiful as Cupid himself.

[सद्रकविकृतम्]

नवाव-खानखानचरितम्

कमलमतुलशोभ रात्रिसङ्कोचभीते-
रिव शरणमुपेत य. वदापि स्वहस्तात् ।
कयमपि न जहासि स्वाश्रितानन्दहेतुं
भवजलनिधिसेतु भानुमन्त भगे तम् ॥१॥
मायारन्तरि पार्थयन्तरि सुराधीशद्विधा हन्तरि
प्रासत्रातरि कामदातरि दयादानप्रतस्थातरि ।
पद्माभन्तरि पञ्चवाणवितरि क्षीरोदजामातरि
स्वात्मध्यान्तरि भक्तपातरि मनो भूयाद् बभूव्रातरि ॥२॥

• • • • •

× × × प्रतिदेश(?) स्थितोऽपि रविरिव व्याप्यनवलभूमण्डल
प्रसमिताशेषद्विपदिन्धनोऽपि ज्वलत्प्रतापानल आयतलोचनोऽप
मूढमदर्शनं मवलजगत्प्रासादसिंहरसोत्तरीभूतकीर्तिमहाध्वज
प्रणष्टदोदंष्टमण्डपमण्डलीविश्रान्तजयश्रीविराजमान किं
बहुना सकलसीभाग्यनिधि श्रीनवाकमानसानाभिधभूपाल केन
वर्णनीय ॥ श्लोका

जयत्येष जगत्स्योऽरुच्यत्रर्तो महारय ।

प्रतापैरनिधि श्रोमात् गानसानास्य-भास्वरः ॥३॥

बाहोलेखितवैरिशानितपय ससिक्तसग्रामभू
 निक्षिप्तेभविदीर्णकुम्भविगलन्मुक्ताख्यबीजोदगता ।
 खानश्रीकमनीयकीर्तिलतिका शेपाहिमूला स्फुर
 न्नक्षत्रप्रसवा निशाकरफला^१ गङ्गामग्न्यन्वति ॥४॥
 इदप्रभृति नातिथो^२ कृतसमानधर्मा^३ तर (?)
 प्रचण्डमहसा^४ मुना विचरदेकने^५ स्थितम् ।
 चिर किमपि सप्रति प्रबलखानखानप्रभो
 प्रताप नवभानुना समजनि द्वि^६ नेत्र जगत् ॥५॥
 इन्द्र शक्त्या रुपाग्नि शमनकुदसिना^७ निर्ऋतियु^८ द्वकाले
 नैष्ठुर्येण प्रचेता प्रहरणपयसा वाजिवेगेन वायु ।
 अर्थप्राप्त्या कुवेर प्रतिभटघटितनूरदृष्ट्या महेश
 सेवन्त श्रीनवाव हरिदधि पतयो हन्त सामन्तकल्पा ॥६॥
 उल्लङ्घयेदपि पयानिधिरेप वेला-
 मिन्दुदं हृदपि चलेदपि काञ्चनाद्रि ।
 श्रीखानखानकलिता ललिता कदाचि
 न्न त्व यथा खलु भवदभयकरोक्ति ॥७॥
 खानश्रीकमनीयकीर्तिमतुला लोकत्रय^८ व्यापिनी
 कैलासेन महीभृता तुलयितु धाताऽभवत् सोद्यम ।
 तत्पूर्व^९ गिरिशन्तत शशिफला पश्चात्तु मन्दाकिनी
 माधायप्यनुलोति नाभिलालिन विष्णोर्विंशत ह्रिया ॥८॥

१ M बला । २ M स्तुति । ३ M पि । ४ M प्र ।
 ५ नहि । ६ M गिला । ७ M रपि । ८ M त्रय ।

घातः किं ननु तुल्यते हिमवता सार्धं यशः कस्य वा
 श्रीखानेन्द्रमहीपतेर्वंत भवान् व्यक्तोऽधुना^१ वैदिकः ।
 कस्माद् व्याप जगत्त्रयीमिदमसौ कुत्रेह न ज्ञायते
 घाता बालसरस्वतीवचनतो भग्नोद्यमोऽभूदतः ॥९॥
 दोनारातितमिस्रधम^२महसा पाणी^३ गृहीता युधि
 प्रासूत प्रथितौ कृपाणलतिका कीर्ति-प्रतापो यमौ ।
 सर्वोर्वी^४पतिचक्रचारुमुकुटालङ्कारचूडामणिः
 खानक्षोणिपतिः क्षितौ विजयतामाचन्द्रसूर्याणिवम् ॥१०॥
 श्रीमन्नवाव^५खान[खान]नरिते प्रथम उल्लासः ॥१॥

[द्वितीय उल्लासः]

श्रीमान् कल्पमहीरुहः किमवनो किं वा स चिन्तामणिः
 किं कर्णः किमु विक्रमः किमयवा भोजोऽवतीर्णः परः ।
 इत्थं यत्र विलोकिते मतिमतां बुद्धिः समुज्जृम्भते
 सोऽयं संप्रति खानखान-नृपतिर्जीवात् सता भूतये ॥१॥
 खानखान-नवावस्य गुणान् गणयितुं विधि ।
 तारामिणेण तनुते सुधाविन्दून् नमः[ः] पटे ॥२॥

१ M. नो । २ M. धर्म । ३ M. पाणी । ४ M. वी । ५ M. श्रीमन्न
 वाव । ६ M. गुण ।

मार्गे^१ पृच्छन्ति पान्या^२ निति पुलिनपतत्कूजितैः^३ सिन्धवोऽय
 वोरश्रीखानखानक्षितिपतिरवनी^४ शास्ति कल्याणतः किम् ।
 यस्योद्यत्खड्गधारादलितरिपुवधूदृक्पयः^५ पूरभूरि-^६
 स्फारीभूतप्रवाहाश्चिरमिह जलधोः सङ्गसीख्यं भजामः ॥३॥

श्रीखानखान क्षितिप प्रताता
 भव्यैव सत्या भवतः प्रतिज्ञा ।
 त्वं नूनमेकत्र मुधाप्रतिज्ञः
 प्रतिश्रुतादप्य^७ विकप्रदाने ॥४॥

प्रतापस्ते वह्निस्तदनुमितिहेतुः प्रतिभटा-
 यशस्तोमो धूमः प्रसरति नवावक्षितिपते ।
 यतः शत्रुश्रेणीहरिणनयनामण्डलादशा-
 मजस्रं बाष्पाम्बुप्रसरविरतिर्नैव भवति ॥५॥

नवाव नृपकेतने^८ त्वयि कृतप्रयाणोद्यमे
 किमद्भुतमितस्ततः^९ क्षितिपमण्डली लीयते ।
 भवत्कटकघोटकस्फुटखुरग्रुटद्भुरट^{१०}-
 द्रजस्ततिषु लीयते दिनकरोऽपि यत् कातरः ॥६॥

1. M. पान्या । 2. M. ते । 3. M. नी । 4. M. थ ।

5. M. रो । 6. M. प्या । 7. M. विडन । 8. M. स्तय ।

9. अत्र भूर्घटदिति समीचीन. पाठः । 'भूरटदिति' इत्युच्यमाने पाठे
 तु भूशब्दसमापञ्चः अलोचितो भूतशब्दः इति शतं. इयान् यतो
 भूर्लोकादिपदम् आपञ्चशब्दे प्रयुक्तम् ।

श्रीमद्वीरनवावसंभव^१खुरक्षुणां क्षितिं मूर्च्छितां
संवोक्ष्य प्रतिभूपतिप्रियतमाः^२ सिञ्चन्ति^३ नेत्राम्बुभिः ।
लीलाकम्पितकर्णतालपवनैः संवीजयन्ति द्विपा
जानीमो दिवि घूलिघोरनिरिष्यं छायायंभुत्सर्पति ॥७॥

भवत्करकृपाणिकाहतविपक्षपक्षोच्छल-
च्छिरःकमल^४सिंहिकासुतसहस्रशङ्काकुलः ।
सहस्रकिरण. स्फुरत्तुरगटापटङ्कवृद्ध-
द्वरातलचलद्रजःपटलपर्वते लीयते ॥८॥

मुग्धातस्तरवारिवारिणि यशोघोताम्बर धारयन्
सन्मन्य कण्ठयन् परास्पकमग्रेभूदेवता पूजयन् ।
जुह्वी^५दमून् प्रतापदहने^६ त्वच्चण्डदो^७र्विक्रम.
ननुच्छन्न^८धरायदण्यनामा प्राणाद्भुतो^९राददे ॥९॥

एताः सप्रति गर्भगौरवभराद्वीरावरोंषाङ्गना [ः]
नान्तारेषु पलायिनुं वत कथं पद्भ्या भवेष्ट. क्षमाः ।
इदमालोच्य^{१०} नवाय धीर भवतः मप्रामनादोभवद्-
भेरीभाष्टु.निभिः समीभिरिष कि तद्गर्भपातः कृतः ॥१०॥

पलायितवने भयप्रतिशितवपनिर्मूलित-
प्रनीपनूपसने पतितहारमुखापाते ।

१. M संभव । २. M. ममाः । ३. M. नि । ४. सहस्र इति
भवेत् ५. M. नि । ६. M. द्यो । ७. M. छत्र । ८. M. नि ।
९. M. ॥ ।

न तिष्ठति नखोदरक्षपितकुम्भ^१मुक्ताफल
द्विपारिवसतिअमादपि किरातशातोदरी ॥११॥

भानु प्रतापिभि^२रुदारयशोभिरिन्दु-
स्तात प्रजाभिररिभि कुपित कृतान्त ।
कल्पद्रुमो गुणिजनैर्मदनोऽङ्गनाभि
सवीर्यते जगति भूपति-खानखान ॥१२॥

यत्र च राजनि राजनीति^३चतुरे चतुरर्णवमेखलमेदिनी
मण्डलमखण्ड शासति विवाद पङ्^४दशनेषु अविद्याप्राधान्य
पूर्वमीमासायाम स्फोटाविर्भावो व्याकरणेषु नास्तिकता
चादृक्किेषु महापा^५स्तकोपपानकश्रवण धर्मशास्त्रेषु नयनाश्रूणि
हरिकथाश्रवणेषु छलजातिनिग्रहसशय^६वितण्डाहेत्वाभास-
प्रयोगप्रमाणादित्रेधाव्यभिचारो लक्षणवाक्यपदकृत्येषु मनस^७]
परमाणुता गौतमीये उत्तप्रेक्षाक्षोपो काव्यालङ्कारेषु कूटयुद्ध
महाभारते भय प्रथमप्रियसमागमनीयमान नवोदवनितान्त
वरणेषु काठिन्य काणाटिकी^८कुचमण्डलेषु चापत्य पाञ्चाली-
नयनाञ्चलेषु मालिन्य मालवीकुचाग्रेषु मातसर्यं मर^९
हटीषु कापट्य लाटी^{१०} कुटिलकटाक्षेषु कौटिल्य केरलीकुन्तल
कलापेषु काश्यं काश्मीरीकटितटेषु माद्य माथरीचलनचातु^{११}रीषु

I M कुम्भ । 2 M पभि । 3 M रजनी राजजनीतिति ।

4 M षट् । 5 M महाप । 6 M सशय । 7 M अत्र आदर्श

'न नास्ति । 8 M कि । 9 M मरम । 10 M लाटि । 11 M

दण्ड आभीरो^१ कवरीकुसुमेषु रागो गुजंरीविम्बाधरेषु धाष्ट्रं^२
 सौराष्ट्रीषु नैऋद्ध्रं(?) स्वाधीनपतिकामु चिन्ता उत्कामु
 लोलुपता वासकसज्जामु पश्चात्ताः कलहान्तरितामु आप्रहो
 मानवतीषु नैराश्यं विप्रलब्धामु सन्तापः खण्डितामु साहसम्
 अभिसारिकामु दीर्घल्यं प्रोपितपतिकामु पराधीनत्वम् अनुकूल-
 पतिषु^३ अनेकचित्ताराधकत्व दक्षिणनायकेषु कपटवादः शठ-
 नायकेषु अपमानो घुष्टनायकेषु द्विजिह्वना सर्पेषु द्विजाघातः
 मुरतेषु स्वर्धा चन्द्रकुरङ्गकामिनी^४ वदन-नयनेषु अग्रहस्त-
 पोढनं कान्ताकुचेषु रसनावधारेतिलकहेषु^५ पाणि^६ ीडनं
 विवाहेषु वर्णसङ्कुरश्चित्रपटादिषु कन्याधिरोहणं मूर्खादि-
 पहेषु सलसंसर्गो^७ ल्येषु मूचीभेदो रत्नेषु चौर्यं^८ श्रीहर्त्विवाल-
 चरितेषु मद^९ विकारः करी^{१०} न्द्रेषु वनचारः^{११} कुरङ्गेषु पशुहिंसा
 यागेषु^{१२} श्रुतिविलङ्घनं^{१३} सलनानयनेषु भागभेदः स्वप्नेषु
 वैषम्यं^{१४} मदनदारेषु हृदयभेदो^{१५} दाटिमीषु शृङ्खला गिरि-
 कपाटकरिचरणेषु वन्यदिग्गजकवित्वेषु परीवादो वीणामु मूर्छा-
 गमो गानेषु कचग्रहः स्मरसमरेषु दण्डस्थलेषु^{१६} । कम्प-
 पताकाञ्चलेषु कलङ्क^{१७} मनाद्धेयु यूपोत्तमः पितृवार्गेषु
 दक्षिणावागकरणं दिङ् निश्चयेषु कोदमद्योचः कमरेषु मधयन्

१. M. भिरी । २. M. नरं मनुष्यविषु । ३. M

कामिकाविनी । ४. M. मयह । ५. अत्र रसनावधौ रतिरश्रेषु

इति शब्दः । ६. M. पाणो । ७. M. मयह । ८. M. हरि । ९. M.

मयह । १०. M. योगेषु । ११. M. श्रुतिविलङ्घन । १२. M

वैषम्यं । १३. M. भेदे । १४. M. छत्रेषु । १५. M. मयह ।

भ्रमरेषु सुरालयत्वं सुमेरी करवालनाशो योधेषु अनङ्गत्वं
मदने तुरङ्गेषु कशाघातः मुखरत्वं नृपुरेषु परं व्यवस्थितम् ।

यस्य च मनसि धर्मेण तोषे धनदेन रोषे कृतान्तेन¹ प्रतापे
तपनेन² रूपे मदनेन करे कल्पद्रुमेण वदने सरस्वतीप्रसादेन
बले भारुतेन प्रज्ञाया सुराचार्येण कीर्त्तौ चन्द्रिकासमुच्चयेन
स्थितम् ।

अथ पुनर्गद्यम् । जय जय राजसमाजविभूषण विदलितद्रूपण
गुणगणमन्दिर मन्मथमुन्दर³ चन्दनशीतलशील वशीकृतदुर्गम-
दुर्गपरिग्रह विग्रहः ण्डितदुर्जन सञ्जनरञ्जन राजविरोचन कमल-
विलोचन दुःखविमोचन परदलशोचन शोषित⁴वैरियशोभरसागर
परध[र]णिपतिकुञ्जरगंजनसिंहकिशोर कठोरकृपाणनखाग्र-
विदारितवैरिनराधिप-मत्तमतङ्गज-कुम्भ-समुद्धृतकीर्तिकदम्बक⁵-
मौक्तिकहारविभूषितभूमिवधूधनपीनतरोदयभूधर-चरमाचलमय-
कुच⁶मण्डल वीरधुरन्धर चलति भवत्यरिपत्तनम्⁷ उत्तम-तावक-
घोटकखरतटपाटित-भूमितलो⁸स्थित-धूलिसमूहमपोहितुमिव शत्रु-
कुरङ्गदृशः खवदञ्जनसंकुललोचनवारि किरन्तु परन्तु न[विदन्ति]
पिच्छिलिते पथि कथमिव विन्ध्यमहीधरकाननवोथी⁹पलायन-
क[मं] भवेदिति । किञ्च, कुलाचलमण्डितभूतलभूषण भुजबल-
निर्जितभूमिपते ! बलि-शिवि-विक्रम-कण-सुपर्वमहीरुहतुल्यमते ।
परदलभञ्जन कलिमलगञ्जन गुणिजनरञ्जन मरते । राज-

1. M. कृतान्तेनपुन । 2. M. पनेनम् । 3. M. सुन्दर । 4. M.
शोणित । 5. M. कदम्बक । 6. M. कुञ्च । 7. M. भवत्यपरिपत्तनम् ।
8. M. तरी । 9. M. विथि ।

धुरन्धर भूमिपुरन्दर वैरिभगन्दर सकलकलाधर धन्यगते ।
चतुरशिरोमणि-परमकृपालय पालय जलधिमेखलमवनीमण्डल-
भारविचन्द्रसमुद्रम् ।

अपि च । मदन इव नागनारीभिः^१स्तपन इव तपस्विभिः स्पृहन्(?)
इव मनस्विभिः समन इव शत्रुभिः पवन इव पथिकः स्वजन
इव सुहृज्जनः^२ जनक इव नागरीभिः(?) सनक इव पारमाधिकः
पार्थ^३ इव धनुर्धरैः सार्य इव शरणाधिभिश्चिन्तामणिरिव
पाचकश्चडामणिरिव पार्थिवैः सुधाकर इव लोचनवोरैर्धाराधर
इव सूरिमयूरैः सागर इव धीरैः पुरन्दर इव वीरैरवलोकित तथा
नातिभासल^४द्वात्रिंशदङ्गुलमित^५मुसमण्डल सप्ताङ्गुलतनु[ति]र-
निशिताग्रकर्णयुगल प्रचुरायतमदुतरकेश चामरितपटधिकपञ्चाश-
ङ्गुल^६मिनकुञ्चितवहुतरपश्चिमपाश्वर्गभाग पृथुतरपृष्ठमण्डित^७
चामरचारुधियुरसुन्दर-त्रिंशदङ्गुललाङ्गुल^८ दृढवर्तुलसप्ताङ्गुल खुर-
मनोहरकरादि-वकुदवधि-चतुर्हस्तोत्सेध लाङ्गूलमूलाद्यपाङ्गायधि
पञ्चहस्त^९परिमितदैर्घ्यं^{१०}मनर्घ्यस्वभाव चण्डीशकोदण्डमिवागण्ड-
गुणमण्डितं श्रीराममार्गणमिव दूषणासहनशील रत्नाकरमिव देव-
मणिभूषित गङ्गाप्रवाहमिव शोभमानशुभावर्त^{११} महापुरुषमिव
मकरलगतिवेदिन राजानमिव चामरधिराजितं जयविजितसुपर्ण-

१. नागरीभि इति स्यात् । २. M. सुहृदजनन । ३. H. पार्थिव ।
४. H. शक्त । ५. M. मिन । ६. अत्र पञ्चवदशाङ्गुल इति
वा, पञ्चाशदङ्गुल इति वा भवेत् । ७. M. पृष्ठमण्डित । ८. M.
लाङ्गुल । ९. M. हात । १०. M. रघ्यं । ११. M. शुभावर्त ।

पवनमनसम् उत्तमदेशीयम् अश्वराजम् आरूढस्तादृगनेकतुरगारूढ
महावीरपरिवारविराजमान, सप्तस्थलगलदविरलमदजलमि[ल]-
दलिकुलकोलाहल^१किर्मो^२रितापरिमितमत्तमातङ्गसङ्घबृ^३हित-
रयगर्वित-हयहेषित-रथचयचक्रचीत्कारगभीरभेरीभाङ्कार-
वाराङ्गनाचरणमणिनूपुरभङ्गारचतुरवैतालिकजयजयकारप्रमुख-
कलकलवधिरीकृतदिङ्मण्डल, सित^४हरित-पीत-लाहितविचित्र-
सामन्तनृपध्वजवसनविलसत्कीक^५(१)मनोहरच्छत्रचामरमेघडम्बर-
मुन्दरभूपुरन्दर-शाहिजागिरनुदीनमहमुदरत्नाकरसुधाकर इतस्तता
वसन्तोपशोभिनवननरमकरन्दबिन्दुवन्दोक्तमिलिन्दवृन्दमेदुर-
माकिन्दमुख^६तन्वरलतानिकरपरिरम्भसभ्रम^७लालस-मलयसमीर-
सेवितपुरोपवनानि कमलकुल-समाकुल-जलाशयपटलानि बहु
कुल्यापालिना[नि] शालि-यवगोधूमादिहरितक्षेत्राणि च वीक्ष-
माण सकौतुक सकलदिग्विजयकारी जयति श्रीनवावग्वानखाना
जगती^८पति ॥

अथ पद्यम् ।

कलि^९ कृतपदायते^{१०} सुरपदायते मेदिनी^{११}

सहस्रकिरणायते भुजयुगप्रतापोदय ।

यशो हिमकरायते गुणगणोऽपि तारायते^{१२}

सहस्रनयनायते नृप-नवाव-वीराग्रणी^{१३} ॥१३॥

१ M ल । २ M. कीर्मो । ३ M बृहित । ४ M सित

५ अतः परं 'खुरखक' इत्यधिकम आदर्श । ६ M भ्रमण ।

७ M ति । ८ M कलौ । ९ कृतयुगायते इति युष्मन् पाठ ।

१० M नि । ११ M तारायते । १२ M ग्रणी ।

कीर्त्ते^१ श्रीखानखानक्षितिप^२कुलमणेः क्व प्रयास्यम्बुराशिं
किं कार्यं श्रीनिदेशः कथय कथमये तात सिन्धो^३ जहात्मन् ।
गाम्भीर्यादीनगण्यानतिविमलगुणान् मत्पते^४महिष्नुकार्पो-
स्त्वत्क्रोधान्मत्सपत्नी सदनविबुधसाम्नामसी यत् करोनि॥१४
श्रीमत्खान-नवाचसैन्यजलदे^५ चञ्चत्कृपाणी-तडि-
द्वाग्निं ७ न्न^६रिपुप्रतापतपने नाराच^७धारामुचि ।
पूर्णा शोणितवाहिनी सुरवधू^८कन्दपंदावानलः
शान्तोऽमूद् विरराम वैरिबनितासीमन्तमार्गोदयः ॥१५॥
श्रीखानखान-कलिकर्ण-नरेश्वरेण
विद्वज्जनादिह निवारितमादरेण ।
दारिद्र्यमाकलयति स्म नितान्तभीतं
प्रत्यर्थिवीरघरणीपतिमण्डलानि ॥१६॥
श्रीखानखाननृपकेसरिपुङ्गवेन
दारिद्र्य^९दन्तिनि हृते गुणिना जनानाम् ।
तत्कुम्भमण्डलविदारणतूर्ण^{१०} नियन्तु-
सत्कीर्त्तिमीकितकचयेन दिशो विभान्ति^{११} ॥१७॥
किञ्चिन्न^{१२} वैरिललनानयनाञ्जनहारिणः ।
श्रीखानखानखड्गस्य हरणं रिपुसम्पदा^{१३} ॥१८॥

1. M. कीर्त्तिः । 2. M. अतः परं 'ति' इत्यधिकम् भावार्थः ।
3. M. तानसिन्धो । 4. M. सत्पते । 5. M. जलधे । 6. M. दग्निहिम्न ।
7. M. नाराचि । 8. M. मुखधु । 9. M. वीरिद्र । 10. M. तूर्ण ।
अथ भूरीति प्राचीयान् पाठः सम्भाव्यते । 11. M. भाति । 12. M.
किञ्चिन्न । 13. ०सम्पदाम् इति भवेत् ।

भूकोदण्डचलत्कटाक्षविशिख^१श्रेणीभिरेणीदृश
 साहाय्यस्य चिकापंया किमु निजप्राणेश्वराणां रणे ।
 क्षोणीकाम नवाव-धीरतिलक दृष्ट्वा गवाक्षान्तरे^२
 शृङ्गारेण भयानकेन युगपद्विन्दन्ति^३ भावान्तरम् ॥१९॥
 नानादेशीयनानाविध गज-तुरगाद्योपहारानपारान्
 नित्य पश्यन् नृपाणा मुकुटमणिरुचि^४स्फारिताङ्घ्रिप्रभाणाम् ।
 उर्वोभाक्रम्य धर्म^५द्युतिरिव सकलामास्थितरचक्रवर्ती
 गौर-श्रीखानखाना जगति विजयता यावदक्^६दुविम्बम् ॥२०॥

इति श्रीमतप्रनापशाहोद्योजि[त] रुद्रकवीन्द्रविरचिते प्रबन्धे
 द्वितीय उल्लास ॥२॥

[तृतीय उल्लासः]

विद्वन्मण्डलकल्पपादपवन विद्योति प्राग्देवता-
 मङ्कृतायतनं नितान्तकमलालीलाविलासायनम् ।
 सर्वो पश्यति^७चक्रमग्न्यसदन भूमण्डलीमण्डन
 कीर्ते केलिनिकेतनं विजयते श्रीखानखाना नृप ॥२॥
 खानश्रीप्रबलप्रतापशिखिनो नि शेष^७मेधायते
 शश्रूणा पटली तदीयमयशो जानामि धूमायते ।

1 M विशिखी । 2 M सान्ते । 3 M विदन्ति । 4 M रुच्यी ।
 5 M धर्म । 6 सर्वोर्वीयतीति कयञ्चिद भवेत् । 7 M निषेय ।

मार्तण्डाशुलसत्कृपाणलतिका ज्वालाकलापायते
दारिः प्रमरः ममग्रविदुषा सद्यः पतङ्गायते ॥२॥

क्षोणीमण्डनखानखाननृपतेः पाणि. पटीरद्रुम-
स्तस्मिन्निर्गतकोश [खड्ग] मिपतो निर्मुक्तकुम्भीनसः ।
तत्पाणि. कथमन्यथाऽयिंजनतासन्तापहारी^३ तथा
खड्गोऽपि प्रतिभमिपालनिकरप्राणानिलाशी भवेत् ॥३॥

यो युद्धे जातमान. सहचररमितो नित्यमीनध्वजश्री-
मकिन्दाशी मतश्रीरखिलागुणिजनैर्मन्यते नम्यते च ।
ग्रामा य न त्यजन्ति धितगजगमन यस्य देवो^४ न वामः
सोऽयं श्रीखानखान त्वमिव तव रिपुस्तत्र मोहो विशेषः ॥४॥

यदस्त्रधाराधरदर्शनेन प्रत्यर्थिपृथ्वीपतिराजहसाः ।
दिशः अयन्ते युधि कांदिशीका^५ श्रीखानखाना नृपति. स
जीयात् ॥५॥

श्रीखानखानस्य भयान्न मन्ये किञ्चिद्वरवस्तु वसुधरायाम्^६ ।
यदेकमाधित्य विमुक्तसङ्गा. सर्वेऽरयो दिक्तटमाश्रयन्ते ॥६॥

जय जय नृपचक्रचूडामणे सदाचार-चानुर्य-गम्भीरवारातिधे
विनिर्जित्य विश्वम्भरामण्डल श्रीमता हेमसम्भारदानोत्सवे
कल्पिते मेरुसैलव्ययाशङ्कया यद् यदाश्चर्य-चर्याचमत्कार[म]-

1. M मार्तण्डाशु । 2. M ण्डल । 3. M. हारि । 4. M.
जत । 5. M. दयो । 6. M. शिका. । 7. M यमुषयाय ।

भूत्¹ तदाकर्णयाकवरश्रीसूत्रामपुत्राग्न्यमुद्दिशा[हज]हाङ्गिर-
 द्विनीयप्रियत्राणा(?) गीर्वाणनाथो² निवासाय चिन्तावितान
 वितेने, तिरोधानहानादविश्रान्तमातंण्डविम्बप्र³काशादहोयामिनी-
 काललोपभ्रमादगनामण्डली कान्तविश्लेषवैयाकुलीमुज्जिहीते,
 तथा चन्द्रविम्ब भव⁴द्वैरिवकनोपमेय⁵ चिन्तया वीतशोभपुरैवा⁶-
 भवत् करवश्रेणि⁷रन्तर्भ्रम[द्]भृङ्गसन्दर्भदभेन कि दुःखशल्य
 वरीभर्ति, चर्कंति चिन्ता चकोरावली, पञ्चबाणोऽपि चाप न
 सज्जी⁸चरीकतिं लज्जाकुल, प्रेतभूतावली डाकिनी-शाकिनी-
 चक्रवेतालमाला-पिशाचादि-नवतञ्चरश्रेणय क्वापि [या] ता,
 तथा वैरिभूपालवद्भूरिघोरान्धकारोऽपि विन्ध्याद्रिगर्तेषु सलीयते,
 सूरय कालनिर्णायकग्रन्थसन्दर्भमेके मुधा मन्वते, तन्वते
 केचन च⁹ स्थानिवद्भावतो यामिनीका [र्यमा]र्या., तथा कोक-
 वृन्द धनानन्दमाविन्दन्ते¹⁰, पद्मिनी¹¹ वाढमामोदसन्दो [हमुद्गा]
 हते शात्रवक्षोणिभृत्कीर्तिवत्तार¹²कापि नोज्जृम्भते, विश्वसन्ताप-
 घाताय घातापि¹³ भास्वद्भवत्कीर्तये चन्द्रिकाचारुसाम्राज्य-
 पट्टाभिषेक नु सीमासते, देवगन्धर्वसिद्धाप्सरस्यक्षरक्षोमनुष्यो-

1 यद्यपि चमत्कारशब्दस्य पु स्त्वमेवाभिधानिक तथापि कवि
 प्रयोगात् अधर्चादिषु पाठो द्रष्टव्य । चमत्कार्यभूदिति तु युक्तम् ।

2 M न्मथो । 3 M स । 4 M भवे । 5 अत परम् 'तथा' इत्यादेशं
 अधिकम् । 6. M पुरैवो । 7 M श्रेणी । 8 M सज्जि ।

9 M र । 10 M दन्ते । 11 M पद्मिनी । 12. M. घनार ।

13. M दि ।

रगेन्द्रादिजेगीयमानावदान प्रभूतप्रतापप्रभावप्रतीत प्रभो
खानखान क्षमापाल साम्राज्यमाकलयकप्लान्तम्^१ ।

जय जय चक्रवर्ति^२चक्रहीर घोरसङ्गरैकवीर घोरहीर दान-
[वीर] वैरिकीतिधूलिनीर वाजिभग्नभिन्धुतीर यानरंहसा
समीरकीरसारिकादिगीतनीतिपालनप्रतीत सर्वमेदिनीधुरीण
वि[श्वर]क्षणप्रवीण वङ्गराढलाटगोडमेदपाटखज्जरीटकन्यकुब्ज-
कीरसिन्धुसूरसेनसवपारमल्लवाल^३चोलमालवादिनंकदेशदानशूर
दिव्यलोक-मध्यलोक-नागलोकगीयमानकीर्तिपूर पुण्डरीककणपूर-
राजमान दि[क्ष]कुरङ्गलोचनाविनोदमोदमानमानस क्षीतितनूपुर^४
दीनसाहिराज्यरत्न सत्फलपधानभासमानयत्न भो नवाव-
खानखान राजहीर घोर जीव जीव मेदिनीन्द्र यावदिन्द्र-
मन्दराद्रितारकासमुद्रचन्द्रभास्करम् ।

जयति मधुरमूर्तिर्विश्व^५विरयात्तकीर्तिः

समरहृतविपक्षः सर्वविद्यासु दक्षः ।

वितरणजितकर्णः पालितारोपवर्णः

सकलनृपतिहीरः खानखानाख्यवीरः ॥७॥

सप्तपिण्डुतिभूसुरप्रियकरः सप्ताश्वसेवापरः

सप्तद्वीपविहारिकीर्तिनिकरः सप्ताङ्गराज्येश्वरः

१. M. मायापावपात । २. M. ती । ३. M. वाजवाम । ४. M.
विश्व । ५. M. जे ।

मप्ताम्भोनिवि^१भूपितक्षितिपति सप्तस्वरज्ञानवान्
मप्ताचिं प्रतिम^२ क्षितौ विजयने श्रीखानखानानूप ॥८॥

नवावनूपतेरटत्कटकघोटकप्रोत्कट-
स्फुटत्खुरतटनु^३टद्वरणिपृष्ठरेणूत्कट ।
भटकि(?) तटिनीविट स्फुटविपाटनप्रो^४द्भट
मुरै स्वतटिनीनटत्कटक-वाटपाटच्चर ॥९॥

श्रीमद्भूपसमूहभूपणमणिभू देवचिन्तामणि
स^५प्रामाणवतारणेकतरणिस्तेजोहुताशारणि^६ ,
लक्ष्मीकीर्तिवदान्यतौकसरणिर्वाग्वल्लरी^७शारणि
जीयाट्टैरि^८ तमिस्रवासरमणि श्रीखानखाना गुणी ॥१०॥

आशापर्णविराजित ब्रह्मणप्रालेयलेशाञ्चित
दिककुम्भभ्रमरावलीवलयित गङ्गामरन्दाद्भुतम ।
हेमक्षमाधरकर्णिक^९ परिलसत्सूर्येन्दुहसद्वय
यावद् भूमिमरोरुह विजयते त्व वीर तानज्जय ॥११॥

वीराखण्डलखानखानजगतीभतु^{१०}गुं गेगुंम्फिता
मान्द्रामोदमिलत्प्रतापनूपतिप्रेमामृतस्यन्दनी ।
विद्वन्मण्डलचञ्चरीकपरिषच्चेतश्चमत्कारिणी
वाक्सन्तावमालिका मतिमना कण्ठे विभूपायताम् ॥१२॥

१ M विधि । २ M. मा । ३ M तु । ४ M प्र । ५ M स ।

६ M भूताशारणि । ७ बल्कोति भवेत् । ८ M द्वीर । ९ M वे ।

शाके क्षमाग्नितिथी [१५३१] सौम्ये वैशाखे शुक्लपक्षतो ।

चरित्रं खानखानस्य वर्णितं रुद्रनूरिणा ॥१३॥

श्रीमन्महाराजाधिराज-श्रीनवाव [खान] खानानुचरिते

श्रीशालामयूराद्रिपुरन्दर-प्रतापशाहोद्योजितरुद्र-

कवीन्द्रविरचिते तृतीय उल्लासः ॥३॥

[चतुर्थं उल्लासः]

त्वद्दो^१दंष्ट्रबलोपजीवकतया^२ त्वामेव यो नायते^३

त्वत्कल्याणपरम्पराश्रवणजा^४ तुष्टिं^५ चिर योऽनुते^६ ।

दूरस्थोऽपि च यस्तवैव परतः प्रख्यातिमाभापते

सोऽयं नाहंतु^७ खानखान भवतः प्रीतिं प्रतापः कथम् ॥१॥

पूर्वं^८ वीर यदेव पुत्रपदवीमारोपितः श्रीमता

यचनाकद्वरशाह-पायिं^९वमणेशं पुनर्भक्षितम् ।

सोऽयं तेन मुदा नवावचरणान् (?) प्रीतः प्रताप. पुन-

यंतत् मंत्रनि खानखाननूपते योग्यं तदेवाचर ॥२॥

१. M. त्वद्दो । २. M. कल्याण । ३. M. नायते । ४. M. ता ।
५. M. तुष्टिं निमोदने । ६. M. नाहंतुं । ७. M. पूर्व ।
८. M. रणे ।

सकलगुणपरीक्षणेकसीमा
 नरपतिमण्डलवदनेकधामा ।
 जयति जगति गीयमाननामा
 गिरिवनराज-नवाव-खानखाना^१ ॥३॥

वलिनूपचन्धनविष्णुर्जिष्णुः श्रीखानखानायम् ।
 अम्बर-शम्बरमदनौ तनयौ मिरजीयलीचदारावो(?) ॥४॥
 वीरश्रीजहगीर^२साहमदने^३ प्रौढप्रतापोदय-
 क्षाम्यदक्षिणदिक्कुरङ्गनयनासंनर्गसक्तात्मनि^४ ।
 क्षोणामण्डलखानखानधरणीपाले तदीयाम्बर-
 व्याक्षोभपाय करम्बिते त्वयि^५ तया सानं [द]या भूयते ॥५॥
 मन्ये विश्वकृता दिशामधिपता त्वय्येव सस्थापिता
 यस्माज्जिष्णुरसि प्रभो शुचिरसि त्वधर्मराजोऽप्यसि ।
 राजन् पुण्यजनोऽसि दिश्वजनताधारः प्रचेता जगत्-
 प्राणस्त्वं धनदो महेश्वर इह श्रीखानगान प्रभो ॥६॥

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1. M. खान । 2. M. जहङ्गार । 3. M. साहे मदन । 4. M. तनयनि । 5. M. व्याप्तो । 6. M. गिन्यन्वति ।

PART II
CHAPTER I

**KHAN KHANAN AND CONTEMPORARY SANSKRIT
LITERATURE**
(1551-1640)

The second volume of our Series "*Contributions of Muslims to Sanskrit Literature*" dealing with the life and literary activities of Khān Khānān Abdur Rahīm could have really ended with our Part I above. But in that case the real background that contributes to the proper make-up of Khān-Khānān as a Great Man and Sanskrit Poet-Astrologer remains unexplored. In order to understand this properly, we must properly investigate into the Spirit of his Age, and the conditions of the country when he flourished.

Abdur Rahīm was the son of the Khān Khānān of Bādshāh Humāyūn, a highly cultured and learned Ruler who considered his Library his greatest asset and died as a consequence of

his fall from the stairs of the same Regarding his magnanimity liberal and friendly attitude to and behaviour with the Hindus we quote here only one instance The Mughal rulers of Delhi were the hereditary friends of the Vaghela rulers of Rewa in Madhya Pradesh Babar was very intimate with Virasimha Humayun a great friend of Virabhanu and Akbar the most intimate friend of Ramacandra who made a present even of his court singer Tulasena to the Emperor of Delhi Now when a grand son viz Virabhadra (who also subsequently proved to be a very great patron of Sanskrit Learning¹ and in whose honour the great poet Mimamsaka Padmanabha Misra composed the Virabhadra-Campu²) was born to Virabhanu, Humayun's joy knew no bounds He felt as though a grandson was born to him He expressly said so in his Royal Letter addressed to the King of Rewa Virabhanu as will be found from the chronicles of a Hindu not a court Poet enjoying patronage from Delhi viz Madhava's Virabhanudaya Kavya Chapter V

1 He was also the author of a commentary on the Kamasutra of Vatsyayana, called Kandarpa cūḍamaṇi

2 Critically edited by the present author in the Pracyavanti Sanskrit Historical Series, as Vol III

आकर्ण्य दिल्लीश्वरभूपमौलि श्रीमान् हुमायूँ यवनाधिनाथ ।
 श्रीवीरभानोस्तनयस्य जात सुत प्रमोद बहुधा प्रपेदे ॥२०॥
 म प्रेययामास निजैरमात्य वरै शुभान्याभरणानि हृष्ट ।
 अश्वाश्च वासांसि सुगन्धवस्तु भ्रात्रीकृतस्तेन हि वीरभानु ॥२१॥
 श्रीवीरसिंहस्य यथा बभूव सुभ्रातृभाव सह वाद्यरेण ।
 क्षीणीश्वरेणेह तथैव तन श्रीवारभानारपि बन्धुभाव ॥२२॥
 पोत्र तवम नृप वीरभानो जात किलाह निजमेव मन्ये ।
 का भ्रातृपौत्रेऽथ निजे विद्वेष इत्याह लेखे स च मुदगलेश ॥२३॥

The above instance, amongst many others, should serve as an eye opener to all who have long been misled by the campaigns of interested persons or of those who know or care little to know about the real state of friendship that existed between the Hindus and Muslims. They totally forget that it was the Age enjoying the fruits of the august preachings of Kabir (1440-1510) Nanak (1470-1540) Caitanya Mahaprabhu (1485-1533) Vallabha Ācārya (1473-1531) amongst some other great Saints of India.

Emperor Akbar was the great son of a great Father and not only lived up to the ideals of his father but fostered into all Indians members of all castes and creeds the greatest ideals of mutual co-operation friendship.

and love. He was the great propounder of the Dīl-e-Ilāhī Philosophy, and a great seeker after Truth. He meted out equal treatment to Hindus and Muslims and was really most ably assisted by Hindus. Todar Mūl was his Finance Minister and Mān Singh his great General. Todar Mūl himself was a Sanskrit Author and used to patronise a large number of Sanskrit scholars headed by Nīlakantha, compiler of the *Todarananda Eulogies of Akbar* in a large number by Hindu Sanskrit Poets and other Hindu scholars have already been published in my *Muslim Patronage to Sanskrit Learning* Part I and many more are being added in the second volume of the same series, soon to be published with the financial assistance of the Government of India. A classical example in this regard is the *Stuṭi-mālīkā* of Akbarīya Kalīdasa, the most favourite Poet of Akbar, soon to be published in the above-mentioned volume.

The noble Traditions of the family were kept up by Jahangīr and Shah Zahan as well. Unadulterated praise has been showered upon Jahangīr by Rudra Kavī in his *Zahangīr carita* and by the authors of the *Virudāvalī*, the critical editions of which by the present writer will soon

see the light of the day. It was Shah Jehan's Court-Poet Jagannātha Panditarāja, the greatest Sanskrit Rhetorician of all Ages, the author of the *Rasa-Gaṅgādhara*, who declared openly that he recognised only two Gods, viz., Dillīśvara or Jagadīśvara, i.e. Ruler of Delhi or the Ordainer of the world and none else¹; and he could supplicate to them alone. He also expressed with no mean joy genuine feelings when he said that with greatest joy he passed his youthful days in the court of Delhi² :—

दिल्लीवल्लभपाणिपल्लवतले नीन नवीनं यय. ।

How very fond this Emperor Shah Zehan was of the Brahman Pandits, will be best known from what Poet Vamśīdhara said with reference to his Queen Jagannātha Panditarāja,

(1) दिल्लीद्वरो वा जगदीश्वरो वा मनोरथान् पुरयितुं समर्थः ।

अर्घ्यनुपासः परिदीपमानं शाकाय वा स्वाभ्युपनाय वा स्वात् ॥

See p. cxi of my critical edition of the *Padvāmṣṭa-taraṅgiṇī*.

(2) साम्राज्यावलितानि नित्यविषय सर्वेषां तभाविता

दिल्लीवल्लभपाणिपल्लवतले नीन नवीनं ययः ।

साम्राज्यभित्तवातानं समुपरीमधो हरिः सेव्यते

तस्य पण्डितराज-राजिदिनेनाकारि लोकाभिहम् ॥

See p. cxxvii of the Introduction to my critical edition of the *Padvāmṣṭa-taraṅgiṇī*

the most favourite Poet of Shāh Zehan, the greatest Sanskrit rhetorician of all ages, was naturally a great favourite of the Emperor. But Vamsīdhara, his Consort's favourite, once retorted Jagannātha in an open Session of the *Durbar* by saying that he (Jagannātha), as the conveyance of Śīva (i. e. the Emperor) could do little harm to the favourite conveyance of Durgā (or the Queen)—the Lion, i. e. Vamsīdhara himself. That these Hindu Poets had free access to the Queens is a fact that speaks volumes about the great confidence the Mughal rulers had in them and the great esteem of the rulers for the Pandits —

दिङ्नागा प्रतिपेदिरे प्रथमतो जात्यैव जेतव्यता
सम्भाव्यस्फुट विक्रमोऽथ वृषभो गौरेव गौरीपते ।
विक्रान्तेर्निकप करोतु कतम नाम त्रिलोकीतले
कण्ठेकालकुटुम्बिनीकरुणया सिवत स कण्ठीरव ॥

(V 201 p 29 of my edition of the *Padyāmrīta-taranginī* by Hari Bhāskara composed in 1674 A D)

The period 1551-1650 covers the latest part of the rule of Humāyun, and ends with the 23rd regnal year of Shāh Zehan (1628-1658 A D). We have purposely extended the contempo-

raueous period of the Khān Khānān (1557-1630 A. D.) by six years earlier than the date of his birth and 20 years later than that of his death because during these years many of the Senior and Junior contemporaries of Abdur Rahīm must have been shining resplendently in the Sanskrit Literary Horizon Nor is it easy to say for certain when a particular poet or author was born or died. So we have extended the period of our discussion by 26 years for the sake of accuracy in particular.

Everybody will agree with us that it is very difficult to ascertain the dates of Sanskrit Authors but I have solid proofs about the dates of the Authors and works mentioned in the following pages.

Unfortunately we have been taught from our College days that Sanskrit Literature never flourished during Muslim Rule in India. Some are of opinion that it went to sleep during this period In our prescribed courses for University and Competitive Examinations, the period of of the History of Sanskrit Literature is limited to the 12th Century A. D. It is now time to react against this, for nothing can be more damaging as well as ill-founded than the above-mentioned conception. It is with this purpose

that we include in the following pages, a record of the Advancement of Sanskrit Learning during some part of the Mughal rule in India Full details about these works will be dealt with in my comprehensive volume—History of the Advancement of Sanskrit Learning during Muslim Rule in India

Sanskrit Learning during 1551-1650 A. D.

SECTION I

A. KĀVYA

1. कविकर्णपुर (Kavi-Karpapura) alias Paramānandasena, son of Śivānandasena Caitanya-cantūmrta,¹ Ānanda-Vrindāvana Campū,² Caitanya candrodaya nataka,³ Camatākāra candrika

2 कविचन्द्र (Kavicandra), son of Kavi Karna pūra Gosvāmin and father of Kavibhūsara and Kavivallabha Kavi candrodaya, Ratnāvali Kavya Ramacandra Campū, Vrajyā-Kāvya, Sinti candrikā, Stavāvali Kavyā

3 गुणविनय गणि (Guṇavinaya Garin), pupil of Jayasoma Garin Khanda praśasti tīkā, Damayanti Katha tīkā, Viśeṣārtha bodhika Raghuv-

1. Printed from Rādhāraman Press, Murshidabad 1291 (1883 A. D.) (B. S. 1291)

2. Published in the Nityānanda dāyini Patrikā No. 2 Sucārṇ Press, Calcutta 1279 B. S. (1871)

3. Twice edited: No. 1 by Pt. Kedarnātha and Vasudeva Luxman Shastri Panashikar as vol. 87 of the Kāvya-mālā Series, Nitya-Sāgara Press, Bombay, 1906. No. 2 By Rajendra Lal Mitra, Bibliotheca Indica, xiv, Nos. 47, 48, 80, Asiatic Society of Bengal, Calcutta, 1854.

vaṃśa-ṭikā, Vairāgya-śataka-ṭikā, Sambodha-Saptativivarana being a commentary on the Sambodhasaptati by Ratnaśekhara Sūri¹

4. अनन्तदेव (*Anantadeva*), son of *Āpadeva* : *Kṛṣṇa-candrikā-nāṭaka*².

5. चिन्तामणि (*Cintāmanī*), son of *Harihara*, grandson of *Siddheśa* : *Kaṃsavadhā*, *Kādambarī-rasa*, *Trīśirovadhā*, *Vāsuḍeva-stava*, *Śambarāri-carita*.

6. कमलाकर-भट्ट (*Kamalākara Bhaṭṭa*), son of *Rāmakṛṣṇa Bhaṭṭa* and grandson of *Nārāyana* : *Nirnaya-sindhu*, *Gīta-Govinda-Bhāṣya*, *Ratna-mālā*, *Rāmakautuka-Mahākāvya*.

7. रामदास (*Rāmadāsa*), son of *Udayarāja* ; *Rāmaśetu-pradīpa*.

8. रूप-गोस्वामिन् (*Rūpa Gosvāmin*)⁴, brother of

1. Printed. See India Office Library Catalogue vol. 1 p. 973 under *Gunavijaya Gaṇin*.

2. Published in vol. III of the *Grantharatnamālā* Series, 1889.

3. For detailed accounts of the literary activities of this celebrated author and his works hitherto published, see my edition of the *Ghaṭakarpāra-Yamaka-kāvya*, *Prācya* 1953. Introduction p. 33-34.

4. For the literary activities of *Rūpa Gosvāmin*, Direct Disciple of S'rī Caitanya Mahāprabhu, see my edition of the *Hamsadūta*, vol. IV of the *Saṃskṛita Dūta Kāvya* Series, Intro, pp. 27-36 and also the contribu-

Sanātana and Vallabha, son of Kumāra - Utkalīkā-vallari, Uddhava-dūta, Gangāstaka, Gaurāṅga sura-Kalpataru, Caitanyāstaka, Padyāvali, Rasāmṛta, Lalita-Mādhavanātaka, Vidagdha-Mādhava-nātaka, Vilāpa-kusumāñjah, Vraja-vilāsa stava, Hamsa-dūta kāvya

9 शङ्करमिश्र (*Śaṅkara Miśra*), son of Bhavanātha, nephew of Jīvanātha Gaurīdigambaranātaka

10 पद्मनाभ (*Padmanābha*), son of Balabhadra and brother of Govardhana Miśra and Viśvanātha Virabhadra campū (For details see Introduction to the edition of the present author, Sanskrit Historical Kavyas, Vol 3)

11 जीवगोस्वामिन् (*Jīva Gosvāmin*) Mukta-carita, Gopāl campū

12 नन्द-पण्डित (*Nanda Paṇḍita*), also called Vināyaka Paṇḍita, son of Rāma Paṇḍita - Mudhavinandra-Kāvya, Hari vaṁśa vilāsa

13 प्रभाकर-भट्ट (*Prabhākara*) son of Mādhava and pupil of Viśvanātha and Raghunātha; Ikāvālī prakāśa, Kumāra sambhava tīkā, Cūṭana of Gauḍīya Vaiṣṇava to Sanskrit Literature by the present author

1. Twice edited No. 1 by Nitayavarūpa Brahma-cārin; from Devakinandana Press, Brindavana, 1961 (1901); No. 2 by Rāsavihārin Sāmkhyatītha, Cal., 1913

nika-Vāsavadatta tīkā, Rasa-pradīpa¹, Laghu
saptasatikā-stava

14 प्रभाकर (Prābhakara), son of Bhūdhara -
Gita-Rāghava

15 अनन्त-भट्ट (Ananta Bhatta), son of
Nāgadeva Bhatta, grandson of Jānu Kathā-
mrtanidhi, or Pañcopākhyānasamgraha

16 बालकृष्ण-भट्ट (Balakṛṣṇa Bhatta) Vidyā-
bhūṣana Padyasamgraha

17 मधुसूदन (Madhusūdana), son of Mādharā,
grandson of Narasiṃha Mañjubhāsinī, being
a commentary on Vidyābhūṣana Padya sam-
graha by Bālakṛṣṇa, Sūrya-śataka-tīkā

18 महादेव विद्यावागीश (Mahādeva Vidyāvagīśa)
Ānanda-laharī-tīkā, Naisadhacarita-tīkā

19 रामपिं (Rāmarsi), son of Vṛddhavyāsa -
Commentary on Nalodaya, Bhartrhari-śataka,
Vṛndāvana-kāvya-tīkā

20 रत्नसिंह (Ratnasīṃha) Pradyumna-carita
Mahākāvya

21 अनन्तपण्डित (Ananta Paṇḍita), son of
Tryambaka Paṇḍita Mudrārāksasa- pūrvā-
pīthukā

22 जगन्नाथ पण्डितराज (Jāgannātha Paṇḍitarāja),

¹ Edited by Nārāyaṇa Śāstri Khiste, printed in
the Princess of Wales Sarasvatī Bhavana Texts No 12
pp. 12, 51. Benares, 1925

son of Perama, pupil of Jnānendra : Amṛta-laharī¹, Āsapha-vilāsa*, Karunā-laharī², Gangā-laharī³, Jagadābharana, Pīyūsa-laharī, Prānā-bharana Kāvya⁴, Bhāminī-vilāsa⁵, Manoramā-kuca-mardana, Yamunā-varnana campū, Rasa-Gangādhara⁶, Laksmī-laharī⁷, Sudhālaharī⁸

1. Edited by Pt. Durgaprasāda and Kāśinātha Pānduranga Paraba. Published in the Kāvya-mala Series, Pt. I, pp. 99-101, Nirṇaya Sāgara Press, Bombay, 1886. *Published from Pracyavani.

2. Edited by Pt. Durgaprasāda and Kāśinātha Pānduranga Paraba, published in the Kāvya-mala Series, Pt. I, pp. 55-61. Bombay 1886.

3. Edited numerous times : No. 1. Published from Kohinūra Press ; Lahore in 1850, 1907, No. 11. Jāmajahāmnumā Press : Meerat, 1851 No. 111. Jñāna-darpana Press Bombay, 1773.

4. Edited by Pt. Durgaprasāda and Kāśinātha Pānduranga Paraba and Published in Kāvya-mala Pt. I, Nirṇaya Sāgara Press, Bombay 1886.

5. Edited 13 times, No. 1. Published in Telugu character from Arsa Press, Vijagapattam 1870 ; No. 11. Edited by Tāranātha Tarkavācaspati from Kāvya-prakāśa Press, Calcutta 1872 ; No. 111. Published from Gujarāṭa Printing Press, Bombay 1887, etc.

6. Edited by M. M. Gangadhara Shastri in the Benaras Sanskrit Series, Benaras Press, Benaras 1885-1903 11. (i) Edited by Durgaprasāda and Kāśinātha Pānduranga Paraba, Kāvya-mala No. 12. Nirṇaya Sāgara Press, Bombay, 1885.

7. Edited in the Kāvya-mala Series Pt. II. 1880.

8. Ed. in the Kāvya-mala. Part I, pp. 16-22

23 नीलकण्ठ-शर्मन् (*Nilakantha Śarman*), son of *Janārdana Cīmanī carita*

24 बलभद्र (*Balabhadra*), son of *Kāśīnātha*, grandson of *Kṛṣṇadatta*. *Mahā-nātaka dīpikā*.

25 मणिराम दीक्षित (*Maṇrāma Dīkṣita*), son of *Gangārāma Anūpa-vilāsa*, also called *Dharmāmbudhi*

26 रमानाथ-विद्यावाचस्पति (*Ramānātha Vidyā-vācaspati*) *Abhijāna śakuntala-tika*, *Kāvya-ratnavali*.

27 वत्सराज (*Vatsarāja*), son of *Raghava*, grandson of *Ganeśa Agnihoṭrin Vārānasi-darpana*

28 वेणीदत्त (*Veṇīdatta*), son of *Jagajjī-ana*, grandson of *Nilakantha* : *Padyavenī*¹

Names of a considerable number of poets of this period and some of their verses have been preserved in the *Koṣa-Kāvyas* of this period

For a large number of other Sanskrit Poets of this period headed by *Akbarīya-Kāl dāsa*, alias *Govinda Bhatta*, author of the *Rāma-candra-yaśah-praśasti*, etc, see the present Author's *Muslim Patronage to Sanskrit Learn-*

1. Edited critically for the first time by Dr J. B. Chaudhuri as vol III of the *Sanskrit-Koṣa-Kāvya samgraha Series* Calcutta, 1944 ; Published by *Prācya-vāni Māndir*.

ing, vols. 1 and 2 ; for Muslim Sanskrit Poets, and authors vols. 1-3 of Muslim Contributions to Sanskrit Learning.

B. RHETORICS.

1. कविकण्ठपुर (Kavikarṇapūra) : Alampkāra-kaustubha¹.

2. कविचन्द्र (Kavicaṇḍra) : Kāvya-candrikā.

3. केशवमिश्र (Keśava Miśra) : Alampkāra-śekhara².

4. गोपाल-भट्ट (Gopāla Bhaṭṭa), ' son of Harivamśa : Rasika-rañjini, being a commentary on the Rasa-māñjarī by Bhānudatta.

5. चिन्तामणि (Cintāmaṇi), son of Harihara : Vānmayā-viveka.

1. This work with its commentary Subodhini of Viś'vanātha Cakravartin was published with Bengali translation by Rāmanāṭhayaṇa Vidyāratna from Rādhā-ramaṇa Press, Berhampore, 1305 (1900) Published in Savitārāya-saṃśṭi saṃgraha-granthamālā (No. 3). Varendra Research Society's Publications from Bharat Mihir Press, Calcutta, Rajshahi, 1926.

2. Edited by Paṇḍita Śivadatta and Kāś'itātha Paṇḍurang Parab and published in Kāvya-mālā Series vol. 50 from Nirṇayasāgara Press, Bombay 1895.

—Edited by Anantarama Śāstri Veṭāḷ and published in the Haridāsa-Saṃskṛta-grantha-mālā, No. 56 ; Vidyā-viḥāra Press, Banarās, 1927.

6 कमलाकर-भट्ट (*Kamalākara*), author of *Nir-naya sindhu*¹ *Kāvya prakāśa-vyākhyā*

7 रूप-गोस्वामी (*Rūpa Gosvamin*) *Ujjvala-nīlamanī*², *Nāṭaka-candrikā*³.

8 प्रभाकर (*Prābhākara*), son of *Mādhyava - Alamkāra rahasya*

9 अनन्त पण्डित (*Ananta Pandita*), son of *Tryambaka Pandita Vyangārtha kaumudī Govardhana prasasti-tīka*⁴, *Rasamañjarī-tīkā*

10 जगन्नाथ-पण्डितराज (*Jagannātha Panditarāja*), son of *Pīrama Citra-mīmāṃsā-khandana*⁵

1. Edited and printed 9 times.—Published from *Mahādeva Gopala Sāstrin Amrāpurakara's Press*, Bombay 1794 (1872)

—Kāśī Sanskrit Press Banaras, 1875.

—Girvāna Bhasā-ratnākara Press, Madras, 1879 etc.

2. Edited by Pt. Kedārnath and V. L. Panashikar, *Kāvyamālā*, Bombay, 1913, etc

3. Edited with Bengali translation by Rāsavaharīn Samkhyāttirtha and published from Satyaratna Press, Kasimbazar, 1313 (1907).

4. Published in *Grantha-ratna-mālā*, Vol 1, Bombay, Gopāla Nārāyana Company's Press, 1887-1891.

—Edited by Rāma Sāstrī. Tallaṅga, Banaras Sanskrit Series (work No 21), Vidyāvilāsa Press Banaras, 1904.

5. Edited by Pt. Svadatta and Kashinātha Panduranga Parab, 1893

II. माधवज्योतिर्विन्द (*Mādhava Jyotirviṇḍ*), son of Govinda Jyotirviṇḍ Jyotsnā Śrutabodha-ṭikā.

C. PROSODY (Chandas)

1. रूप-गोस्वामी (*Rūpa Gosvāmin*). Chandosta-daśaka.

2. लक्ष्मणाथ-भट्ट (*Lakṣmīnātha Bhatta*) : Udāharāṇa-candrikā.

D. DICTIONARIES & ENCYCLOPAEDIAS

1. कविकण्ठपूर (*Kavīkarṇapūra*) Varna-prakāśa.

2. चिन्तामणि (*Cintāmaṇi*), son of Harihara : Abhidhāna-samuṇḍa.

3. टोडरमल्ल (*Todaramalla*), son of Bhagavatī-dāsa, Minister of Akbar : Todarānanda.

4. महोदधर (*Mahōdharma*), son of Rāmabhakta, grandson of Ratnākara : Ēkāṅkara-kośa.

5. नारायण-शर्मन् (*Nārāyaṇa Śarman*), son of Rāma : Amarakośa-pañjikā or Padārthakau-mudī.

6. रामनाथ-विद्यावाचस्पति (*Rāmanātha Vidyā-vācaspati*): Trikāṇḍa-viveka Amarakośa.

7. देवमागर-गणि (*Devasāgara Gaṇin*) : Vyut-patti-ratnākara, being a commentary on the Abhidhāna-cintāmaṇi.

8. वेदार्गव (*Vedārgava*), son of Tigula-

bhatta and father of Nandikeśvara : Pārasiprakāśa

9 वेणीदत्त (*Venīdatta*), son of Jagajjivana : Pañca tattva-prakāśa.

II. VYĀKARANA

1 कविचन्द्र (*Kavīcandra*), son of Kavi Karnapūra Gosvāmin Dhātucandrikā, Dhītu-sādhana, Sāra-laharī.

2 रूप-गोस्वामी (*Rūpā Gosvāmin*) Harinām-āmṛta Vyākaraṇa (sometimes attributed also to him)

3 श्रीवल्लभ (*Srī Vallabha*), pupil of Jñāna-vimāla Durgapada-prabodha.

4 समयसुन्दर गणि (*Samayasundara Gaṇi*). Sugamavṛtti on Vṛttaratnākara

5 जीव गोस्वामी (*Jīva Gosvāmin*) Harināmā-mṛta¹.

6 महोदधर (*Mahīdhara*), son of Rāmabhakta - Sārasvata-prakriyā-ṭīkā

7. भट्टोज-दीक्षित (*Bhaṭṭoji Dīkṣita*), son of Lakṣmīdhara, brother of Rangoji Dīkṣita.

1. Edited and Published by Rāmanārāyaṇa Vidyā-raṭna from Rādhāramāṇi Press, Berhampur (Murshidabad) 1291 (1883-4). Also ed. by Śrīpurīdāsa.

Kārikā, Siddhānta-kaumudī¹, Dhātu-pāṭha²,
Līṅgānuśāsana-sūtra-vṛtti³, Śabdakaustubha,
Bhaṭṭojidīkṣitīya.

8. साधुसुन्दर गणि (*Sādhusundara Ganin*),
pupil of Sādhukīrti. Ukti-ratnākara, Dhātu-
ratnākara, also called Kriyā-Kalpalatā, Śabda-
ratnākara⁴.

9. कृष्ण (*Kṛṣṇa*), *son of Yudhiṣṭhira*;
Laghu-bodha.

10. दुर्गादास (*Durgādāsa*), *son of Vāsudeva*
Sārvabhauma: Subodhā Mugdhabodha-ṭīkā⁵,
Dhātu-dīpikā⁶, Kavi-kalpadrumatīkā.⁷

1. Published several times. Edited and translated
into English by S. C. Basu and V. Basu 1905-9.

2. Do.

3. Edited by Narendra Nātha Vasu from Metcalfe
Press. Calcutta 1319 (1912).

4. Edited by Pt. Haragovindadāsa and Becharadas in
the *Jaina-Yas'ovijaya-grantha-mālā*; No. 36: Benares,
1913.

5. Published thrice. No. i. Tamohara Press.
Śriramapura, 1779 (1857) No. ii. Caitanya—candro-
daya Press: Calcutta, 1783 (1861). No. iii. Compiled
by Rajanikānta Gupta from Victoria Press: Calcutta,
1810 (1885).

6. Published from Śāstraprakāśa Press: Calcutta
1887 (1830).

7. Edited 4 times. No 1. Ed. by Madanamohana
Tarkālamkāra from Sanskrita Press: Calcutta, 1905.

II. नीलकण्ठ-शर्मन् (*Nīlakantha Śarman*), son of *Janārdana* · *Sabda-śobhā*

12. रामनाथ विद्यावाचस्पति (*Rāmanātha Vidyā-vācaspati*) *Kātantra-rahasya*, *Sabdārtha-rahasya*.

SECTION III

SMṚTI

I. अनन्तदेव (*Anantadeva*), son of *Āpadeva*; *Prāyaścitta-nirnaya*, *Prāyaścitta-pradīpikā*, *Smṛti-kaustubha*¹, consisting among other works—*Utsarga-kaustubha*, *Tīthi-kaustubha*, *Dāna-kaustubha*, *Rājadharmā-kaustubha*, *Saṃskāra-kaustubha*², *Saṃskāra-dīdhiti*³.

2. चिन्तामणि (*Cintāmaṇi*), father of *Ananta* and grandfather of *Rāma* : *Muhūrta-Cintāmaṇi*.

3. रामकृष्ण दीक्षित नन्हाभाई (*Rāmakṛṣṇa Dīkṣita*

(1848). No. ii. Ed. by *Ārāṇātha Tarkavācaspati*, *Ganesh Press Calcutta*, 1876. No. iii. Ed. by *Jivānanda Vidyā-śāgar Saraswatī Press*, *Calcutta*, 1888. No. iv. Ed. by *Varadāprasanna Majumdar*, *B. P. M. Press, Calcutta*, 1876.

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|----|---|--|
| 1. | } | For details, see India Office Library Catalogue Vol. IV. |
| 2. | | |
| 3. | | |

Nanhābhāi, son of *Dāmodara* : Agnistoma-paddhati¹, Agnistoma prayoga, Aikāluṅkasattva-brahmatva-paddhati, Cayanapaddhati, Chāndogāhinka-paddhati, Jyotistomodgātṛ paddhati, Puṣpa-sūtra-dīpa, Brahmatva-paddhati, Vājapeya-paddhati

4 रामकृष्ण भट्ट (*Rāmakṛṣṇa Bhaṭṭa*), son of *Nārāyaṇa*, father of *Kamalākara* and *Dinakara* (*Divākara*) Anantavratodyāpana prayoga, Jivat-pitṛka-kartavya nirṇaya, Māsika śrāddha-nirṇaya, Śivalinga pratisthī vidhi

5 कमलाकर भट्ट (*Kamalākara Bhaṭṭa*), son of *Rāmakṛṣṇa Bhaṭṭa* *Graha Yājña*

6 नन्द पण्डित (*Nanda Paṇḍita*), also called *Vinūyaka Paṇḍita* *Kāśī prakāśa*, *Tattva muktāvalī*², *Dattaka cāndrikā*³, *Dattaka-mimāṃsā* or *Putrikarana-mimāṃsā*⁴, *Nava-*

1 Agnistoma paddhati with the commentary of Rama Krishna Tripathi from Satya Press Calcutta, 795 (1874)

2. See I. O. L. Catalogue, vol. IV

3 & 4 Edited 7 times : No I by J. C. C. Sutherland from Hindoostanee Press, Calcutta, 1821 No. II Baptist Mission Press, Calcutta, 1834, No III Edited by Bharatachandra Siromoni, 1877, No. IV Benares Printing Press, 1874.

rātra-pradīpa¹, Parāśara-smṛti-tīkā², Vidvan-manohara, Pramitākṣarā being a commentary on the Mitākṣarā of Vijñāneśvara, Viṣṇusmṛti-tīkā Keśava-Vaijayanti³, Śuddhi-candrikā, a commentary of Kauśikāditya's Āśauca-nir-naya, Srāddha-kalpa-latā, Srāddha-mīmāṃsā, Smṛti-sindhu.

7. रघुनन्दन भट्टाचार्य (Raghunandana Bhaṭṭācārya), son of Harīhara Bhaṭṭa Aṣṭāvīṃśati tattva (Smṛti-tattva)⁴. Besides these, there are a few other Tattvas and Prayogas by him such as Tr puṣkara-śānti-tattva Tīrtha yātrā-tattva etc

8. रघुनन्दन मिश्र (Raghunandana Miśra) : Todara-prakāśa (written under the patronage of Todar Mull).

9 रघुनाथ-सावंभोमभट्टाचार्य (Raghunātha Sārva-bhauma Bhaṭṭācārya) : Smṛta-vyavasthārnava.

10. भट्ट नीलकण्ठ (Bhaṭṭa Nīlakantha), son of Nārāyaṇa Bhaṭṭa ; Bhagavanta-bhāskara, also called Smṛti-bhāskara.⁵

1. Edited by Valḍya Natha Śāstrin Varakale in the Princess of Wales Saraswati Bhavana Texts, Vidyā-vilāsa Press : Govt. Sanskrit Library, Benares, 1928.

2. Ed. by Nageswara Panta Dharmādhikāri ; Medical Hall Press, Benaras, 1913

3. & 4. Edited many times. See I O L. Catalogue, vol. IV

5. Published from Courier Press, Bombay, 1826. Subsequently published 38 times.

IV. DHARMA

1. रामकृष्ण दीक्षित ननुहामाई (*Rāmakṛṣṇa Dīkṣita Nanhābhātī*), son of *Dāmodara* : *Gṛhyā-saṃgraha-bhāṣya*, *Lāṭyāyana-sūtra-bhāṣya*.

2. कमलाकर भट्ट (*Kamalākara Bhaṭṭa*), son of *Rāmakṛṣṇa Bhaṭṭa*, grandson of *Nārāyana Bhaṭṭa* : *Agni-nirṇaya*, *Karma-vipāka-ratna*, *Jirṇoddhāra-vidhi*, *Tila-garbha-dāna-paddhati*, *Dāna-Kamalākara*, *Nirṇayasindhu*,¹ *Pitr-bhakti-taraṅgiṇī*, *Pratiṣṭhāvidhi*, *Pravara-darpaṇa**, *Tristhali setu**, *Bhāṣā-pāda*, *Rajata-dāna-prayoga*, *Rāma-Kalpadruma*, *Vivāda-tāṇḍava*⁴, *Viśva-cakra-dāna-vidhi*, *Sāstra-dīpikā-loka* on the *Sāstra-dīpikā* of *Pārthasārathi*, *Sāstra-mālā* on the *Mīmāṃsā-sūtra*, *Ṣoḍaśa-saṃskāra*, *Samaya-Kamalākara*, *Sarva-śāstrārtha-nirṇaya*, *Kamalākarabhaṭṭīya*.

3. रामकृष्ण भट्ट (*Rāmakṛṣṇa Bhaṭṭa*), son of *Mūdhava*, father of *Viśvanātha Bhaṭṭa* : *Tīrtha-ratnākara* or *Rāma-prasāda*, *Pratāpa-mūrtaṇḍa*.

4. विश्वनाथ (*Viśvanātha*), son of *Puruṣottama* : *Viśva-prakāsa-paddhati*.

1. Published from the *Nirṇaya-sāgara Press*, Bombay, 1905. Also many other times from other places.

2. Published from *Lakṣmī Vedkates'vara Press* : Bombay, 1917.

3 & 4. See I. O. L. Catalogue vol. IV.

5 शिवराम (*Śivarāma*), son of *Śukla Viśrāma*, Karma pradīpa-vṛtti, Kṛtya-cintāmaṇi, Chandoga-nityāhnikā, Mantra-cintāmaṇi, Sānti-cintāmaṇi, Srāddha-cintāmaṇi, Subodhinī Gobhila-grhya-sūtra-paddhati

6 दामोदर पण्डित (*Dāmodara Pandita*), who wrote under the patronage of Cudamalla during the reign of Akbar Kīrti-candrodaya

7 धन्विन् (*Dhanvin or Dhanvi Svāmin*) : Drāhyāyana-śrauta-sūtra-bhāṣya, called Chāndogya-sūtra-pradīpa¹

8 नारायण (*Nārāyaṇa*, son of *Kṛṣṇa* and grandson of *Śrīpati*). Sāṅkhāyana-grhya-sūtra-bhāṣya

9 नारायण भट्ट (*Nārāyaṇa Bhaṭṭa*), son of *Rāmeśvara*, grandson of *Govinda* : Antyeṣṭi-paddhati or Aurddhivadehikapaddhati², Antyeṣṭi-prayoga, Ayana-nirnaya, Ātura-saṃnyāsa-vidhi, Ālutaṅga maraṇe dūhādī, Āhnika-vidhi, Utsarga prayoga, commentary on Mādhava's Kāla-nirnaya saṃgraha-śloka, Kāśī maraṇa-mukti-vicāra, Gayā yātrā prayoga, Gotra-pravara-nirnaya, Jalāśayāśramotsarga-vidhi also

1. Edited by J. N. Reuter, Ph D, Luzac & Co London 1924.

2 Edited by Vāsudeva S'armaṇ, Nirṇayasāgara Press Bombay, 1915 (See also p. 105 below under Prayoga-ratna)

called Taḍāgotsarga, Tithi-nirṇaya, Tulāpur-
suṣa-mahādāna-prayoga, Tristhali-setu¹, Divyā-
nuṣṭhāna-paddhati, Prayoga-setu, Prayoga-
ratna², Māmsa-mīmāṃsā, Rudra-paddhati also
called Rudrānuṣṭhāna-paddhati, Līṅgādipratiṣ-
ṭhā-vidhi, Vāstupuruṣa-vidhi, Vṛṣotsarga-pad-
dhati.

10. महोदर (*Mahōdara*), son of *Rāmabhakta*
and grandson of *Ratnākara*: *Adbhuta-viveka*,
Kātyāyana-gr̥hya-sūtra-bhāṣya, *Kātyāyana-śulva-*
sūtra-bhāṣya,

11. अनन्त भट्ट (*Ananta Bhaṭṭa*), son of *Nāga-*
deva, grandson of *Jahnu*: *Āhnikapārijāta*,
Kuṇḍa-maṇḍapa-vidhāna, *Kuṇḍamaṇḍapa-*
homa-vidhi, *Graha-yajña-vidhāna*, *Dāna-pāri-*
jāta, *Dāna-sāgara*, *Vidhāna-pārijāta*³, *Sānti-pāri-*
jāta.

12. गङ्गाधर (*Gaṅgādhara*), son of *Rāmacandra*
and brother of *Yājñika Nārāyaṇa*: *Prakṛti-*
vikṛti-kāla-yāga-vicāra, *Pravāsa-kṛtya*, *Sarva-*
tomukha-paddhati.

1. Edited by Harinārāyaṇa Āpte, Poona, 1915.

2. Edited and published four times No. i. S'ila
Press : Calcutta, 1783 (1862). No. ii. Jagaddhitecchu
Press : Poona 1882. No. iii. Ed. by Vāsudeva Sarman :
Nirnaya Sāgara Press : Bombay, 1915.

3. Edited from the Asiatic Society, Calcutta.

13 गौरीश भट्ट (*Gaurīśa Bhaṭṭa*) . Anumarana-pradīpa

14 दिवाकर भट्ट (*Divākara Bhaṭṭa*) son of *Gangū* and *Mahādeva* grandson of *Bālakṛṣṇa* *Āhnikā-candrikā*, *Kālamurnaya candrikā*, *Patita tyāga vidhau Smṛtapravāścitta paddhātī*, *Dānī candrikā*¹, and several other works

15 भट्टनीलकण्ठ (*Bhaṭṭa Nīlakantha*), son of *Śaṅkara*, grandson of *Rameśvara* *Dharma-prakāśa*, *Srāddha-prakāśa*

16 बलभद्र शुक्ल (*Balabhadra Śukla*), son of *Sthavara* *Kunda tattva pradīpa*² *Cātur-māsya kaumudī*

17 मित्र मिश्र (*Mitra Miśra*) son of *Parasurāma Miśra*, grandson of *Hansa Parādīta* *Vira mitrodaya*², *Yajñvalkya-smṛti-tīkā*

18 तर्कतिलक (*Tarkatīlaka*), son of *Dīraku dāsa* *Kālamādhavīya-vivaraṇa*, a commentary on *Kāla murnaya*

1 Published No 1 Bhikṣeśa Khātū's Press : Bombay, c. 1870 ; 1799 (1877) No 11 Sri Vardhamānakara's Press : Bombay, 02 (1880).

2 Published from Ārya sevaka Press : Bombay, 1809 (1877) and Luxmi Veṅkateswara Press : Bombay, 1913 (1916)

3 Edited by P. N. Sarma in the *Chowkhamba Sanskrit Series*, Banaras, 1906, etc.

19 रघुनाथ भट्ट (Raghunātha Bhatta) Kāla-tattva-vivecana¹

20 लक्ष्मीदास (Lakṣmīdāsa), son of Gopāla Muhūrta-muktāvali

21 विट्ठल (Viṭṭhala), son of Būbu Śarman Kunda-mandapa siddhi and vivṛti,² Tulā-purusa dāna-vidhi, Muhūrta-kalpa druma

22 अनन्त भट्ट (Ananta Bhatta), son of Yādū Tīrtha-ratnākara

23 गोकुलजित् (Gokulajit), son of Harijit Samksepa-tīthi-nirnaya sāra

24 गौरीपति (Gaurīpati), son of Dāmodara Commentary on the Acārādarśa of Śrīdatta

25 भावदेव मिश्र (Bhāvadeva Miśra), son of Īrṣnadeva · Pātañjaliyābhīnava-bhāṣya, Yoga-darpana tikā, Yoga-bindu tikā, Yoga-samgraha, Yoga sūtra-vṛttituppana, Sāndilya sūtrīyābhīnava-bhāṣya,³ Brahma sūtra tikā, Dāna-dharma-prakriya

1 Ed by Nanda Kishore Sharma in the Princess of Wales Sarasvati Bhavana Text No 40 Pt I Ramkrishna Printing Works ; Benaras, 1932

2 Published five times : No. 1 Luxmi Venkateswara Press, Bombay (1916). No. 11 Nīrnayasāgara Press : Bombay. 1948 etc.

3 Ed. by Hṛṣīkes'a S'āstrin from Vānārjī Press Calcutta, 1827 (1906). I O C, p. 392—Bhavadēva Bhāṭṭa

26 मणिराम दीक्षित (*Mamrāma Dīkṣita*), son of *Gangārāma*, grandson of *Śivadatta Śarman Acāra-ratna*, *Samaya-ratna*

27. रामचन्द्र भट्ट (*Rāmacandra Bhatta*), son of *Vitthala Kṛtya-ratnāvali*

28 रामनाथ विद्यावाचस्पति (*Rāmanātha Vidyāvācaspati*) *Samaya-rahasya*, *Samskāra-paddhati-rahasya*, *Smṛti-ratnāvali*, *Dāyabhāga-viveka*

29 वेदाङ्गराय (*Vedāngarāya*), son of *Tigula-bhatta*), *Srāddha-dīpikā*

30 Bhattojī Dīkṣita, *Advaita-kaustubha*, *Ācāra-pradīpa*, *Āsauca-triṃśaśloki-Āsauca-nirnaya*, *Āhnika-Kāla-nirnaya-saṃgraha*, *Gotra-pravara-nirnaya*, *Caturviṃśati-muni-mata-vyākhyā*,¹ *Candana-dhārana-vidhī*, *Tattva-kaustubha*, *Tattva-viveka-dīpana-vyākhyā*, *Tithi-nirnaya*,² *Tithi-nirnaya-saṃkṣepa*, *Tithi-pradīpaka*, *Tīrtha-yātrā-vidhī*, *Tristhali-setu-sāra-saṃgraha*, *Daśa-śloka-tīkā*, *Prāyaścitta-vivarana*, *Māsa-nirnaya*, *Srāddhakānda*, *Sandhyā-mantra-vyākhyāna*, *Sarva-sāra-saṃgraha*

1 Ed. by Pt. Devīdatta Parajuli, Benares Sanskrit Series, Vidyavilas Press : Benares, 1907-S.

2 See I. O. L. Catalogue, vol. IV.

V. JYOTISA (Astronomy & Astrology)

1 केशव देवज्ञ (*Kesava Daivajña*), of *Nandi-grāma*, *Jātaka-paddhati*¹ also called *Keśavī-Jātaka*, *Tājika-paddhati* or *Varsa-phala-paddhati*,² *Laghu-tājika*,³ *Muhūrta-tattva*.⁴

2. अनन्तदेव (*Anantadeva*), son of *Āpadeva* : *Nakṣatra-sattra-prayoga*

3 विद्वनाथ देवज्ञ (*Viśvanātha Daivajña*), fifth son of *Divūkara Daivajña* *Iṣṭa-śodhana*, *Keśava-jātaka paddhaty-udāharana* on *Keśavī laghvī*, *Graha-kantuhālodāharana*, *Graha-lāghava-vivarana* and *Graha lāghavodāharana*,⁵ *Candramāna-tantra-ṭikā*, *Tājika-paddhati-ṭikā*, *Tithi-cintāmany-udāharana*, *Nilakanthī-ṭikā*, *Patasarani-ṭikā*, *Brhājātaka-ṭikā*, *Brhat-samhitā ṭikā*, *Brahmatulya-siddhānta-ṭikā*,

1 Edited 7 times. No 1. Nitya Prakāśa Press : Bombay, 1872. No. 11. Nityasāgara Press : Bombay 1909, etc

2. See I. O. L. Catalogue Vol. 4

3 Telugu character. Ādi Saraswatī Nilaya Press. Madras, 1916

4. Published twice No 1. Benaras Akhāra Press : Benaras, 1856. No. 11 Vṛttaprasāraka Press Poona, 1927.

5. Edited by M. M. Sudhākara Dvivedin, 1904, 1925.

and Brahmatulyodaharana, Mitāṅka, Muhūrta-
manu, Varsa tantra prakāśika, Varṣa-paddhati-
tikā Vasistha samhitā tika, Visnukaranodaha-
rana, Śrīpaty udaharana, Sodasa yogadhyāya,
Samjñā-tantra prakāśika, Siddhanta śiromany-
udāharana, Surya siddhanta tika, Grahanartba-
prakāśika, Sūrya siddhāntodaharana, Soma
siddhānta tika, Hora makarandodaharana, Asta
varga-jātaka, Janma patrika lekhaṇa karma,
Jātaka paddhaty udaharana, Tājika paddhati
tikā, Makarandodāharana Saura-pakṣa gaṇita-
tikā.

4 शङ्कर (Śamkara), son of Harihara, pupil
of Harsaratna Karana kutūhalodaharana,
Karana vaiṣṇava or Vaiṣṇava karana, Jyotiṣa-
Keralhya

5 शिव (Śiva), son of Rāma Janma cintā-
manu

6 हरजि भट्ट (Haraji Bhaṭṭa), father of
Haridatta Phala dipikā, Muhūrta-candrakalā

7 हरिदत्त भट्ट (Haridatta Bhaṭṭa), son of
Haraji Bhaṭṭa wrote under king Jagatsimha,
son of, Kṛṣṇasimha in 1639 Jagadbhūṣana

8 नीलकण्ठ (Nīlakaṇṭha), son of Ananta
and grandson of Cintāmanu Gṛha praveśa-
prakāraṇa tika Gocara prakāraṇa tika Gṛha-
kautuka Gṛha laghava Janmuni sūtra tika

Subodhinī¹, Jyotisa-kaumudī, Todarāja, Tājika²,
Tithi-ratna-mālā, Daivajña vallabha, Praśna-
kaumudī, Praśna-tantra,³ Makaranda, Muhūrta-
cintāmaṇi-tikā, Varsa-tantra⁴, Varsa-phala,
Vivāha-prākaraṇa-tikā, Saṃjñā-tantra,⁵ Saranī-
Kosthika

9 नीलकण्ठ भट्ट (Nīlakantha Bhaṭṭa), son of
Ananta (Same as above) (?) : Rāma-vinoda

10 दुण्डिराज (Dhundhirāja), son of Nṛsiṃha
of Pārthapura Rna-bhaṅgādhyāya, Kunda-
Kalpalatā, Graha-phalopapatti, Graha-
lāghavodāharana, Jātaka-kaustubha, Jātakā-
bharana, Tājika-bhūṣana, Tājikābharana,
Pañcāṅga-phala, Rāja-yogādhyāya, Śiṣṭādh-
yāya, Sudhā-rasā-karana-caśaka, Sudhā-rasa-
sārīnī

11 नारायण (Nārāyaṇa), son of Ananta,
grandson of Hari Kunda-mandapa- darpana,
Muhūrta-mārtanda⁶

1. Medical Hall Press : Benares, 1955 (1899).

2. See India Office Library Catalogue, Vol. 4

3. Do. 4. Do. 5. Do.

6. Edited seven times. No. i. Benares Akhaya Press : Benares, 1854. No. ii. Bombay Vaibhava Press. Bombay, 1921. No. iii. Gīrvana-bhāṣā-ratnākara Press : Madras, 1901, etc.

12 प्रभाकर (Prabhākara), son of Mādhava
Vivāha-patala

13 रघुनन्दन सार्वभौम भट्टाचार्य (Raghunandana
Sārvabhauma Bhaṭṭācārya), Satkṛtya muktāvalī

14 कृष्णगणक (Kṛṣṇa Gaṇaka or Kṛṣṇa
Daivajña), son of Ballāla Chāḍaka-
nurnaya, Pañca-pakṣī, Parameśvariya, Praśna-
Kṛṣṇīya, Bija-vivṛti-kalpalatāvatāra commen-
tary on Bhāskara's Līlāvatī, Bījānkura or Bija-
pallava, Līlāvatī-ṭīkā on the Bija-gaṇita of
Bhāskara, Sripaṭi-ṭīkā, Sūrya-siddhāntodāha-
raṇa

15 गणेश (Gaṇeśa), son of Gopāla Jātakālāṃ-
kāra¹

16 राम (Rāma), son of Ananta, grand-
son of Cintāmani, Muhūrta-cintāmani, Rāma-
vinoda or Rāma-vinoda-karana, also called
Pañcāṅga-sādhanaodāharaṇa

17 विष्णुदेवज्ञ (Viṣṇu Daivajña) : Bhṛaccintā-
maṇi-ṭīkā, Viṣṇu karanodāharaṇa, Sūrya-
prakāśa sarana

1. Printed and edited several times. No. I.
Mādhavarāma's Press : Calcutta, [1812?] No. II
Bombay Printing Press : Bombay 1873 etc Printed
with various commentaries as well many times from
Bombay and Benares.

18 विद्याधर (*Vidyādharma*), son of *Nārāyana*, grandson of *Harīhara* *Graha vidyādharma*, *Pañcāṅga-Vidyādharī*

19 सुमतिहर्ष (*Sumatiharṣa*), pupil of *Har-saratna Ganin* *Karana kautūhala-vṛtti*, commentary on *Śrīpati's Jātaka-paddhati*, commentary on *Tajika sara* of *Haribhadra*, *Horā-makaranda-tīkā*.

20 गङ्गाधर (*Gangādharma*), also called *Laksmīdhara*, son of *Govardhana*, younger brother of *Viṣṇu Ganitāmṛta-sāgarī* or *Ankāmṛta-sāgarī*, *Līlāvatī tīkā*, *Graha-lāghava-vivṛti*, *Tajika-ratna*, *Pañca-pakṣī prakāśa*, *Patīlīlāvatī-viveka*, *Parāśara-paddhati*, *Varsa phala-tantra*

21 नित्यानन्द (*Nityānanda*), son of *Devadatta* *Ista-kāla śodhana*, *Niseka-vicāra*, *Siddhāntarāja*.

22 बलभद्र (*Balabhadra*), son of *Dāmodara*, brother of *Harirāma Hayaratna*,¹ *Horā-ratna*, *Makaranda-tīkā*, *Commentary on Bhāskara's Bija-ganita*

23 मणिराम-दीक्षित (*Manirāma Dīkṣita*), son of *Gangārāma Anūpa-vyavahāra-sāgara*

1. Published from Jvalā prakāś'a Press Meerut,

1 (1876)

24. माधव ज्योतिर्विद् (*Mādhava Jyotir-vid*), son of Govinda Jyotirvid: Jana-bodhini, commentary on Jātaka-paddhati of Śrīpati, Bhāsvatī-vivarana, Mahādevī-ṭīkā, Vidyā-mādhaviya-vyākhyāna.

25. राजर्षि (*Rājarṣi*), son of Kalyāṇa: Camatkāra-cintāmani, Dāsa-cintāmani, Yoginī-daśādhyāya

26. रामनाथ विद्यावाचस्पति (*Rāmanātha Vidyā-vācaspati*), Jyotiṣa, Līlāvatī-rahasya.

27. विश्वरूप गणक (*Visvarūpa Gaṇaka*, surnamed *Munīśvara*), son of Rānganātha; Siddhānta-sārvabhauma.¹

VI. BHAKTI

1. अनन्तदेव (*Anantadeva*), son of Āpadeva; Bhagavad-bhakti-nirnaya, Bhagavannāma-kaumudī-prakāśa.²

2. कविकर्णपूर (*Kavikarnapūra*), alias Paramānandasena, son of Śivānandasena:

1. See India Office Library Catalogue Vol. 4.

2. Edited by Dāmodara Sāstrin in the *Acyuta granthamālā*, No. 1. Jāṇa-maṇḍala Press: Benares, 1934 (1927)

Gaurāṅga-gaṇoddeśa-dīpikā¹,
gaṇoddeśa-dīpikā

Bṛhat-Kṛṣṇa-

3 रूपगोस्वामिन् (*Rūpa Gosvāmin*), brother of *Sanātana* and *Vallabha* Premendu sūgara, *Bhakti-rasāmṛta sindhu*², *Sikṣū-daśaka*, *Samkṣepa-Bhāgavatāmṛta*³, *Sādhana-paddhati*, *Stava-mālā*⁴, *Upadesāmṛta*, *Kāraṇya pañjikā*, *Govindavirudāvalī*, *Mathurā-mahīman*, *Harekṛṣṇa-mahāmantrārtha-mṛṇāṇa*

4 जीवगोस्वामिन् (*Jīvā Gosvāmin*) *Brahma-samhitā-tīkā*,⁵ *Bhakti-rasāmṛta-sindhu sūcīpatra* *Ṣaṭ-samdarbha* or *Bhāgavata-samdarbha* consisting of *Paramārtha-samdarbha*, *Prīti-*

1 No 1. Translated into Bengali by Rāmanārāyaṇa Vidyāratna, Rādhāramana Press Berhampur, 1886 & 1906.

No II Edited by Surendranātha Gosvāmin, Calcutta, 1914 (B. M. C.)

2. Published thrice No 1 Ed. by Rāmanārāyaṇa Vidyāratna, Rādhāramana Press; Murshidabad, 1286 (1864) No. II, and III Sahitya Press and Prakṛta Press Calcutta, 1872-73

3. For details, see I O. L. Catalogue, Vol. IV.

4. Published in Bengali script from the Rādhāramana Press, Murshidabad, 2nd edition, 1319 B S This edition also contains the *Stava-mālā vibhāṣaṇa*, a commentary on the *Stava-mālā* by Baladeva Vidyābhāṣya.

5. Published from Rādhāramana Press, Murshidabad, 1301 (1894) and also 4 other times.

samdarbha, etc¹, Bhāgavata-purāna-daśama-skanda-tosinī, Sārasaṃgraha, Stavamālā², Dig-darśinī.

5 महीधर (*Mahīdhara*), son of *Rāma*bhaktā and grandson of *Ratnākara*: Commentary *Viṣṇu-bhakti-Kalpalatā-prakāśa*³, being a commentary on the *Viṣṇu-bhakti-kalpalatā* by *Purusottama Ācārya*.

6. नारायण (*Nārāyaṇa*), son of *Limba Bhatta*, grandson of *Kanha Bhatta*. *Pūrṇānanda-prabandha*.

7. भवदेव मिश्र (*Bhavadeva Miśra*), son of *Kṛṣṇadeva*: *Rāma-līlā*.

8. विष्णुपुरी (*Viṣṇupurī*), or *Vaikuṇṭhapurī*, pupil of *Madanagopāla*: *Bhagavadbhakti-ratnāvalī*, also called *Bhakti-ratnāvalī*⁴.

1. Edited part by part in Bengali script several times.

2. Ed. by *Bhavadatta Sāstrī* & *K. P. Pandurang*, *Kāvya-mālā*, Bombay, 1903.

3. The *Viṣṇu-bhakti-kalpa-latā-prakāśa* also passes under the name *Viṣṇu-bhakti-kalpa-latā-vivaraṇa*; see p 1535 of my Catalogue of Sanskrit Printed Books in the India Office Library.

4. Edited and Published thrice. No. 1. by *Monmohan Vandopādhyaya*, *Karmayoga Press*; Calcutta,

Bhāgavatāmṛta, Mahākāvya-vivarana, Hari-bhakti-kalpalatā.

9 महेश्वर (Mahesvara), son of Virūpākṣa
Commentary on Puruṣottama's Viṣṇu-bhakti-
kalpalatā

Many works of this Section have already been included in the section on Kāvya, Smṛti, etc., on account of obvious reasons. The Lalita-Mādhava, Vīdagdha-Mādhava, Haribhakti-rasāmṛta-sindhu, Ujvala-nīlamani, Hari-bhakti-vilāsa, etc., are all devotional works.

VII PHILOSOPHY

1 अनन्तदेव (Anantadeva), son of Āpādeva
Devatāsvarūpa-vicāra, Mīmāṃsā-nyāya prakāśa-
tikā, Sāṃpradāya-nirūpana Tattva prakāśyā-
tikā, Vakyabhedha-vāda

2 रामकृष्णमठ चक्रवर्तिन् (Rāmakṛṣṇa Bhaṭṭa
Cakravartin), son of Śiromaṇi Bhaṭṭācārya
(Raghunātha) Nyāya dīpikā, Nyāya-līlāvati-
prakāśa

3 विज्ञानभिक्षु (Vijñānabhikṣu), Guru of
Bhṛta Gareṣa Dīkṣita, Iśvara gītā bhāṣya,
Kāṭhāvally upanīṣadūloka, Kāvalyopaniṣadā-

1317 (1911) No. II, Sacred Books of the Hindus vol. vii, Indian Press: Allahabad, 1912. No. III Ed. in Shyāmācārya Sanskrit Series, No. 1, Indian Press Allahabad, 1914.

loka, Patañjali-bhāṣya-vārtika or Yoga-vārtika¹,
 Praśnopanisadāloka, Mundakopanisadāloka,
 Maitreyopanisadāloka, Bhagavad-gītā-tīkā, Mān-
 dūkyopanisadāloka, Yoga-sāra saṃgraha², Vijñā-
 nāmṛta or Brahma-sūtra-tīu-vyakhyā³, Vedāntā-
 loka, Svetāśvataropanisadāloka, Sāmkhya-
 kārikā-bhāṣya⁴, Sāmkhya-pravacana-bhāṣya⁴,
 Sāmkhya-sāra-viveka⁵

4 शङ्कर मिश्र (*Śaṃkara Miśra*), son of *Bhava-
 nātha*, and nephew of *Jīvanātha*. *Ātma tattva-
 viveka-kālpalatā*⁶, *Kanada-rahasya*,⁷ *Khandana-
 khanda-khāḍya tīkā*⁸, *Chandogūhmukoddhāra*,
*Nyāya-līlāvatī-kanthābharana*⁹, *Bheda-prakāśa*,

1. See India Office Library, Vol. IV.

2. do do

3. Chowkhamba Sanskrit Series. No. 8.

4. Ed by Revati Kanta Bhattacharya. Calcutta, 1920.

5. See India Office Library, vol. iv.

6. Edited by Vinḍhyes'varī Prasad Dvivedin and Luxman Shastri Draviḍa. Bibliotheca India, Work No. 170. Baptist Mission Press, Calcutta, 1907-25.

7. Ed. by Vinḍhyes'varī Prāsada Dvivedin Chowkhamba Sanskrit Series work No 48. Vidyā-vilāsa Press; Benaras, 1917.

8. No 1. Ed. by Mohanlal Vedāntācārya, Medical Hall Press Benaras, 1910 No. 2. L. S. Draviḍa, Benares, 1914.

9. Ms., Asiatic Society, dated Saka 1739, p 98 of Kuṇḍavahārīn Kāvyaṭīrtha's Catalogue

5. पद्मनाभ (*Padmanābha*), son of Balabhadra and brother of Govardhana Miśra and Viśvanātha : Kiranāvalī-bhāskara¹, Rāddhānta-muktāhūra, Vardhamānendu on Vardhamāna's Nyāya-nibandha-prakāśa.

6. नारायण सरस्वती (*Nārāyaṇa Sarasvatī*), pupil of Govindānanda Sarasvatī : Śārīraka-bhāṣya-vārtika.

7. प्रभाकर (*Prabhākara*), son of Mādhaba Bhatta : Śāstra-dīpikā, commentary on the Mīmāṃsā-sūtra.

8. महीधर (*Mahīdhara*), son of Ratnākara : Yoga-vāśiṣṭha-sūtra-vivṛti,² Rāma-gītā-ṭikā.

9. रघुनाथशिरोमणि (*Raghunātha Śiromani*), pupil of Vāsudeva Sārvabhauma and father of Rāmakṛṣṇa : Khandana-Khanda-ṭikā, Gunakiranāvalī-prakāśa-dīdhiti³, Tattva-cintāmani-dīdhiti⁴, Nyāya-kusumāñjali-ṭikā, Nyāya-līlāvatī-prakāśa-dīdhiti, Nyāya-līlāvatī-vibhūti, Padārtha-tattva-nirūpana,⁵ Brahma-sūtra-vṛtti, Advai-

1. Ed. by Gopinath Kaviraj in the Princess of Wales Sarasvatī Bhavana Texts, No 1. Benares, 1920.

2. See India Office Library, Vol. IV.

3. Do.

4. Published by Asiatic Society, Calcutta.

5. Edited by Vinḍhyesvarī-Prasāda Dvivedin, E. J. Lazarus & Co : Benares, 1916.

teśvara-vāda, Apūrva-vāda-rahasya, Avayava-grantha, Ākāṅksā vāda, Ākhyāta-vāda, Kevala-vyatireki, Gana nirūpana, Dharmitāvacchedaka-pratyāsatti, Nañārtha-vāda, Nirodha-laksana, Niyojyānvayārtha-nirūpana, Pakṣatā, Pañca-laksanī kroda, Prāmānya vāda, Yogyatā rahasya, Vakya vāda, Vyāpti vāda, Sabda-vadārtha, Sāmānya-nirukti, Sāmānya-laksana, Nañ-Samasatika, Bauddhādhyākāradidhiti, Mīmāṃsā-sāra ratna

10 रघुनाथसार्वभौम भट्टाचार्य (*Raghunātha Sārva-bhauma Bhaṭṭācārya*), *Siddhāntārṇava* ¹

VIII MEDICINE

1 कविचन्द्र (*Kavicaṇḍra*), son of *Kavikarṇa-pūra Gosvāmin* *Cikitsā ratnāvali*

2 वैद्यराज (*Vaidyarāja*), son of *Viśarada* and grandson of *Vaidya Cintamani* *Sukha-bodha*

3 जयरत्न (*Jayaratna*) *Jvara-parajaya*

4 जगन्नाथ (*Jagannatha*) son of *Lakṣmaṇa* *Yoga samgraha*

¹ See India Office Library Catalogue, Vol. IV

IX TANTRA

1. पूर्णानन्द परमहंस (*Purnānanda Paramahansa* or *Pūrnānandanātha*), *pupil of Brahmānanda Paramahansa* Kakārādi--Kalisahasra-nāmatikā, Kālīkā sahasra-nāma-stutiratna-tīkā, Kālīkā rahasya, Gadya vallarī, Tattva-cintāmaṇi, Tattvānanda-taranginī, Vāmakeśvara-tantre Mahatṛipurasundarī mantranama sahasram, Śāktakrama, Syāmā rahasya¹, Sat-caakra-krama² or Sat-caakra-prabheda, Brahmānanda's Sat-cakra-dīpikā, Subhagodaya-darpana

2 महीधर (*Mahīdhara*), *son of Rāma-bhakta and grandson of Ratnākara* Nṛsimha-pātala, Mantra mahodadhī³ with its commentary Naukā, Mātrkā nighantu⁴

See India Office Library, Vol IV

2. " " "

Works of *Bhaṭṭoṃ Dīkṣita*, *son of Lakṣmīdhara* Tantra-sidhānta-dīpikā, Tantra-viveka-dīpana-vyākhyā, Tantradhikāra-nirnaya, Tarkāmṛta, etc deserve mention here But it remains to be proved how far he was indebted to the Muslim Rulers, if at all.

3. Published several times : No. I. Ganes'a Press Benares, 1919 No. II Smarāhīpsakadatta's Press : Bombay, 1929

4. See Tantrābhidhāna ; vol IV of India Office Library Catalogue

3 जगदानन्द शर्मन् (*Jagadānanda Śarman*)
Kāhikārcana-dīpikā, also called *Kuladīpikā*¹

X VEDIC LITERATURE

1. नारायण (*Narāyana*), *pupil of Ramendra Sarasvatī* Commentaries on Upanisads²

2 नरसिंह सरस्वती (*Narasimha Sarasvatī*),
Atharvanopaniṣat khandārtha, *Aitareyopaniṣat-*
khandārtha-prakāśa, *Maṇḍa prabodha*, being a
 commentary on Jayatīrtha's *Tattvodyota-*
vivarana

3 महीधर (*Mahīdhara*), *son of Rāmabhakta*
Isāvāsyopaniṣad-bhāṣya, *Purusa-sūkta-ṭīkā*,
Rudra-japa bhāṣya, *Veda-dīpa* commentary on
 the *Vajasaneyī Samhitā*³, *Sadanga-Rudra-bhāṣya*,
Sautramani vinīyoga sūtrārtha, *Rudra-Bhāṣya*⁴

4 रत्नेश्वर (*Ratneshvara*), *Guru of Mahīdhara*,
Sulva sūtra-vivarana

1. Edited by Arthur Avalon in the *Tantrik texts*, vol. 1 1913

2. Ed by Dhundhiraaja S'astri, *Haridas Sanskrit Series*, Benaras 1923

3. *Nirṇaya sāgara Press* • Bombay, 1888, 1889

4. Compiled by Bhagulāla Bhāṣamkara Bhaṭṭa.
 1898

XI JAINA LITERATURE

1. साधुसुन्दरगणि (*Sādhusundara Ganin*), *pupil of Sādhukīrti* : Samskrta-manjarī, Uktiratnākara, Dhātu ratnākara¹ or Kriyā-kalpalatā.

2 समयसुन्दरगणि (*Samayasundara Ganin*), *pupil of Sakalacandra* Das'avaikālīka-tīkā, Raghuvamśa-tīka Arthālāpanikā

3 सहजकीर्ति *Sahajakīrti* . Kalpa-manjarī,² commentary on Kalpa sūtra, Siddha-śabdārnava.

ADDITIONAL LIST

1 अनन्तदेव (*Anantadeva*), son of Āpadeva : Cāturmāsya-prayoga.

2. चिन्तामणि (*Cintāmani*), son of Harshara, grandson of Siddhesa : Aksāvalī, Kṛtya puspānjali.

3 रामकृष्ण दीक्षित नान्हाभाई (*Rāmakṛṣṇa Dīkṣita Nanhābhāi*), son of Dūmodara : Sīma-tantra-bhūṣya

4 रामकृष्ण भट्ट (*Rāmakṛṣṇa Bhaṭṭa*), son of

1 by Lavanyavijaya Muni, Jain Advocate Press : Ahmedabad, 1929

2 Published 3 times. No. (i) Standard Press : Kumbakonam, 1911 ; No. (ii) S'astrasanjivani Press : Madras, etc.

Mahādhara, father of Vis vanātha Bhaṭṭa : *Yukti-sneha-prapūrāṇī* on the *Śāstra-dīpikā*.

5. रूप गोस्वामी (*Rūpa Gosvāmin*) : *Dānakeli-kaumudī*

6 लक्ष्मीनाथ (*Laksmīnatha Bhaṭṭa*) : *Pingalārtha-pradīpa*, *Duskara citra prakasika*

7. विज्ञानभिक्षु (*Viññānabhikṣu*), *Guru of Bhava Gaṇeśa Dīksita Ādesa ratnamālā* or *Upadeśa-ratna-malā*, *Brahmādarśa*

8 वीरभद्रदेव (*Vīrabhadradeva*), *son of Rāmācandra, grandson of Vīrabhānu Kandarpa-cūdamanī Kama sūtra-ṭikā*¹

9 विश्वनाथ दैवज्ञ (*Viśvanātha Darvajña*), *fifth son of Divākara Darvajña Rāma Vinododāharana*

10 सङ्कर मिश्र (*Śamkaramiśra*), *son of Bhavanātha* . *Prāyaścitta pradīpa*, *Śraddha-paddhati*, *Jagadisi ṭikā Anumiti-ṭikā*

11. हरिदास (*Haridāsa*), *son of Puruṣottama Prastava ratnakara*

12 पद्मनाभ (*Padmanabha*), *son of Balabhadra* : *Tattva cintāmani parīkṣa*, *Tattva prakāśikāṭikā*

13 कृष्णदत्त मिश्र (*Kṛṣṇadatta Miśra*), *also called Vana malamiśra, son of Maheśamiśra* . *Kurukṣetra pradīpa*

Translation of the Kheta-Kautuka with Notes

1. Salutations to the sublime object of worship by obtaining the dust of whose lotus-feet even gods gain sway over the whole world.

2. Many of my predecessors¹ composed works in a mixed language—Sanskrit and Persian. Following their foot-steps, I have undertaken the composition of the work at hand, *viz.* the Kheta-Kautuka².

SUN

3. If the sun be in the first zodiac sign³, the individual born becomes diseased, defiled by women, gives birth to wicked children and subsequently, becomes a vagabond. If the sun

1. Stray examples of this also are not lacking. They have been quoted before. Complete works in a mixed language—Sanskrit and Arabic-Persian were composed in later ages too ; e. g. the *Abdullāh-carita* by Lakṣmīpati. Biography of Abdullāh, the King-Maker of Delhi, published as vol. I of *Prācyavāṇī Sanskrit History Series*.

2. Variant reading खेत-कौतुकम् ।

3. For the significance of these signs, see my work *Development of Indian Astrology and Astronomy during Muslim Rule in India*.

be in its downward course, the person in question becomes deprived of all self-respect, envious of others and crooked.

4. If the sun predominates over the Dhanasthāna *i. e.* the second zodiac sign of a particular person, he becomes unwise, extremely wrathful, narrow-minded, miserly, poor, bad-looking, diseased, and devoid of common-sense.

5. If the sun predominates over the third zodiac sign of a person, he becomes very famous, healthy, sweet-talking, blessed with a beautiful wife, possessed of conveyances, very wealthy and dispassionate.

6. If the sun predominates over the fourth zodiac sign, a person is bound to be wretched in life, always suspicious in nature, and worried. He can never enjoy his life, frequents bad quarters and becomes a vagabond.

7. If the sun be in the fifth zodiac sign, the person in question fails in obtaining fame, remains unwise, worried, unhappy, wrathful, and very much averse to righteous duties.

8. If the sun has his sway over the sixth zodiac sign, the individual born earns riches, becomes handsome, talks little, inherits maternal wealth, keeps good health and defeats his enemies.

9. If the sun be in the seventh zodiac sign, the person in question always remains worried, becomes subject to passion, pines for women, deceives others and vanquishes his enemies on the battlefield.

10. If the sun be in the eighth zodiac sign, that person is bound to suffer from hunger and thirst and roam about frequently, bereft of all enthusiasm. He becomes very thin and has to leave aside his own country and travel in foreign ones.

11. If the sun be in the ninth zodiac sign, the person in question becomes well-known throughout the world and enjoys the wealth of other people. He has to encounter many obstacles and resides in the house of his maternal grandfather in discomfort. If the sun be ascendent on the ninth zodiac sign, he becomes very wealthy.

12. If the sun be in the tenth zodiac sign, a person becomes very wealthy, handsome, a good rider, very happy and famous throughout the world. If the sun be in a downward course, the individual born cannot enjoy his life as much as his father did.

13. If the sun be in the eleventh sign, then that person becomes very handsome, wealthy,

and possesses many conveyances ; his wife is bound to be very meanminded though very beautiful He possesses a beautiful house, fights relentlessly, employs good counsellors, loves music, possesses attractive eyes, and lords it over all

14. If the sun be in the twelfth zodiac sign, the eyesight of that particular person becomes defective, and his left eye becomes very weak. He loses all his reputations, spends more than what he earns, does many good deeds, becomes the protector of wicked people and always suffers due to ill health.

MOON

15. If the moon be in the first zodiac sign, that individual becomes very rich, handsome, intelligent and happy.

16. If the moon be in the second zodiac sign, the individual born becomes wealthy, self-controlled, sweet-speaking, humorous and powerful.

17. If the moon be in the third zodiac sign, a person becomes very affectionate in nature, powerful, self-contented and does many good deeds.

18. If the moon be in the fourth zodiac sign,

one becomes a donor, religious-minded, king-like, scholarly and wealthy.

19. If the moon be in the fifth zodiac sign, a person becomes very rich, possessed of many conveyances, very conscientious, careful and fortunate.

20. If the moon in the sixth zodiac sign, he becomes ill-fated, is subdued by enemies, and turns out very ugly-looking and diseased.

21. If the moon be in the seventh zodiac sign, one becomes very beautiful, free from diseases, wealthy and famous.

22. If the moon be in the eighth zodiac sign, a man is bound to become diseased, does little work, becomes bad-tempered and cruel and lives *away* from his own country.

23. If the moon be in the ninth zodiac sign, a person possesses great strength of mind and character, fears God, possesses riches and many conveyances.

24. If the moon be in the tenth zodiac sign, a man maintains his own relatives, becomes devoted to his father, very rich, learned, and self-contented. He turns out also very good in nature.

25. If the moon be in the eleventh zodiac sign, one becomes very rich, handsome, charitable.

bly disposed, intelligent, sweet speaking, and does pious acts.

26 If the moon be in the twelfth zodiac sign, one suffers from eye-diseases, becomes very quarrelsome, wastes money, does impious acts, and turns out wicked in nature

MARS

27 If Mars be in the birth zodiac sign of a person, he becomes very quarrelsome, suffers from blood-dysentery, wastes time, opposes all, becomes very weak and always lives apart from his wife and sons

28 If Mars be in the second zodiac sign, a person becomes extremely careless, loses his sons, wealth, happiness and wife, he happens to be a good fighter, remains always worried, ugly, powerless and cruel, he also develops a wicked mentality and becomes a debtor

29 If Mars be in the third zodiac sign, one becomes a possessor of riches, camels, jewels, gems, pearls and tents and maintains a good health. He also becomes powerful, handsome, and very rich

30 If Mars be in the fourth zodiac sign, one possesses long hands and feet, enjoys no bodily comforts, becomes steady in warfare,

loses all wealth, remains physically fit (?), turns out cruel and a constant debtor.

31. If Mars be in the fifth zodiac sign, one sparingly speaks and becomes dull-witted, loses his sons, wealth and all happiness accruing from a good job, suffers from diseases due to wind and cough, becomes loose in character, wrathful and suffers from stomach troubles.

32. If Mars be in the sixth zodiac sign, one vanquishes his enemies, becomes very handsome, wealthy and happy, prone to taking care of people at large, the greatest in his own family and destroys the family of his maternal grandfather.

33. If Mars be in the seventh zodiac sign, a person becomes unhappy, oppressive and quarrelsome. He also is deprived of riches, and domestic peace. Further, he seldom roams about.

34. If Mars be in the eighth zodiac sign, one always says what is wrong, suffers from untraceable diseases, loses domestic peace, remains worried, becomes an examiner of gems, suffers from sores in the body, is devoid of intellect and also becomes subject to physical ailments due to defiled blood.

35. If Mars be in the ninth zodiac sign,

one becomes highly respected by the royal family, gets an honourable place on ceremonial occasions, exhibits lust for others' wives ; fortunate enough, one enjoys a good rural life and roams about like a vagabond.

36. If Mars be in the tenth zodiac sign, one earns wealth, leads a careful and economical life, holds an honoured position in the society ; bold and wealthy, he wears pearls, gems, ornaments, etc.

37. If Mars be in the eleventh zodiac sign, a person possesses clothes beset with silk, velvet, etc. and many conveyances and maintains a retinue of servants. He confronts no enemies and always remains truthful.

38. If Mars be in the twelfth zodiac sign, the person in question torments his relatives and friends with harsh and piercing words, becomes very oppressive, is always wrathful, distressed and worried.

MERCURY

39. If Mercury be in the first zodiac sign, then a person becomes a Judge. Very amiable in appearance and kind-hearted, he enjoys riding. He acquires fame, becomes a donor and leads a happy family-life.

40. If Mercury be in the second zodiac sign, the person in question speaks sweetly, and makes small donations. Very fond of his relatives and friends and modest in nature, he does many humanitarian works.

41. If Mercury be in the third zodiac sign, a person bears a good moral character, turns out kind-hearted and conduces to the happiness of his friends and wife and remains self-contented.

42. If Mercury be in the fourth zodiac sign, one enjoys sound health and remains childless. Independent in spirit, he becomes a donor, and loves music. He is also charitably disposed, and speaks sweetly, but turns out idle by nature

43. If Mercury be in the fifth zodiac sign, one gives birth to (many) sons and earns wealth. Endowed with (great) intellect, self-contented, handsome and bold, he donates profusely.

44. If Mercury be in the sixth zodiac sign, one remains always unhappy, dull-witted, idle, and wicked in nature.

45. If Mercury be in the seventh sign, a person earns much wealth, remains truthful, and becomes a State Minister. Handsome, in-

telligent and virtuous, he renders humanitarian service to all

46. If Mercury be in the eighth zodiac sign, that person becomes long-lived, earns fame, and possesses a city. He earns much wealth from the ruler and becomes a good fighter

47. If Mercury be in the ninth zodiac sign, a person becomes a well known donor. Endowed with many good qualities such as truthfulness, he remains always happy, great, pious, famous and does (many) beneficial acts

48. If Mercury be in the tenth zodiac sign, a person becomes very powerful wealthy, a King of Kings, he does many good deeds, speaks sweetly and possesses a kind heart

49. If Mercury be in the eleventh zodiac sign, a person becomes wealthy, majestic, enjoys an excellent family-life, becomes a great donor, a favourite of the king a fighter or a commander and maintains a very simple nature

50. If Mercury be in the twelfth zodiac sign, a person associates with people of a mean nature, works desultorily, becomes passionate, much worried and a vagabond

JUPITER

51. If Jupiter be in the birth zodiac sign, the individual born acquires supremacy over all others, remains self-contented, devoted to God, happy, well-known, majestic and fond of literature.

52. If Jupiter be in the second zodiac sign, the person in question becomes very brilliant, prone to good deeds, a Siddha puruṣa, possessed of a happy family-life and riches, very handsome and happy.

53. If Jupiter be in the third zodiac sign, a person becomes very careless, possesses prowess, and speaks harsh words ; though miserly, he maintains many people.

54. If Jupiter be in the fourth zodiac sign, he possesses elephants, horses, chariots, and costly garments, becomes a favourite of the king and enjoys life in all respects.

55. If Jupiter be in the fifth zodiac sign, the individual born becomes a great scholar, endowed with lofty thoughts, very popular to all and wealthy. His sons and grandsons also become a source of great joy to him.

56. If Jupiter be in the sixth zodiac sign, he becomes idle, much diseased, speaks very harsh-

ly, becomes ugly and deprived of all happiness relating to the mother's family.

57. If Jupiter be in the seventh zodiac sign, one becomes a very great scholar and obtains happiness of all sorts ; very modest in nature and truthful, he enjoys conjugal life, and defeats his enemies and proves very witty.

58. If Jupiter be in the eighth zodiac sign, one becomes very cruel, lives in foreign countries, remains dull-witted, sick, bad-tempered and quarrelsome

59 If Jupiter be in the ninth zodiac sign, the individual *born* keeps company with high-class people, becomes very fortunate, handsome, happy, famous and deeply devoted to God.

60. If Jupiter be in the tenth zodiac sign, the person in question possesses many palanquins, boats, elephants and other conveyances, high class dresses and dominates over a large number of people.

61. If Jupiter be in the eleventh zodiac sign, a person remains contented and becomes healthy, wealthy, learned, strong, clever and handsome.

62. If Jupiter be in the twelfth zodiac sign, a person becomes very idle, reserved in

speech, shameless, rude-speaking, quarrelsome, unemployed and wastes money.

VENUS

63. If Venus be in the birth zodiac sign of a person, he becomes very majestic, powerful, stately, prone to making gifts, also rich and handsome.

64. If Venus be in the second zodiac sign, one speaks little, possesses many gems and valuable silken garments and renders many good deeds.

65. If Venus be in the third zodiac sign, one together with his younger brother, becomes as strong as a lion but leads an idle life.

66. If Venus be in the fourth zodiac sign, the individual in question becomes loose in morals but renders good to others and becomes very learned and sweet-speaking.

67. If Venus be in the fifth zodiac sign, one acquires fame as a donor, possesses vast wealth and gives birth to many sons, and becomes a favourite of the ruler.

68. If Venus be in the sixth zodiac sign, an individual born remains without any friend.

sign, he wastes money, does evil acts, becomes impatient, dull-witted and bad-tempered.

SATURN

75. If Saturn be in the birth zodiac sign, an individual born becomes dull-witted, diseased, wicked, ugly, rude, crooked and masterful in nature.

76. If Saturn be in the second zodiac sign, the individual in question becomes poor, distressed, wrathful, and is compelled to roam about in other countries.

77. If Saturn be in the third zodiac sign, a person becomes very strong, famous, self-contented, a good courtier and remains surrounded by male and female servants.

78. If Saturn be in the fourth zodiac sign, the individual in question remains always worried, unwise, mentally afflicted and physically weak.

79. If Saturn be in the fifth zodiac sign, a person becomes devoid of intellect, distressed, idle, dwarfish and foolish. Further, he is deprived of happiness due to having sons.

80. If Saturn be in the sixth zodiac sign,

one becomes a leading donor but cannot earn much respect (on account of it), becomes a king or like a king and vanquishes his enemies.

81. If Saturn be in the seventh zodiac sign, a person becomes loose in morals, suffers from diseases, scarcely talks, becomes devoid of intellect and dependent.

82. If Saturn be in the eighth zodiac sign, a person becomes sick, idle, treacherous, voluptuous, miserly, kind to others and timid.

83. If Saturn be in the ninth zodiac sign, the individual born passes a good time and becomes handsome, sweet-speaking, happy and compassionate

84. If Saturn be in the tenth zodiac sign, a person becomes a king or a minister to a king, eternally happy, very virtuous, respected by all and affectionate.

85. If Saturn be in the eleventh zodiac sign, a person becomes sympathetic to all, a benefactor of others, sweet-speaking, sick, contented and vanquishes enemies.

86. If Saturn be in the twelfth zodiac sign, the individual born wastes money and consequently, becomes unhappy, squanders about his

property, becomes sinful, inactive, physically strong and kind to others.

RĀHU

87. If Rāhu be in the birth zodiac sign of a person, he becomes unhappy, idle, selfish, ugly and foolish.

88. If Rāhu be in the second zodiac sign, one becomes very selfish, leads a vagabond life in his own country and (consequently becomes) unhappy, earns wealth in foreign countries and becomes (thereby) happy.

89. If Rāhu be in the third zodiac sign, a person leads a pure life, is endowed with royal prowess, becomes famous, well-established, rich and charitably disposed.

90. If Rāhu be in the fourth zodiac sign, one becomes eternally unhappy, lives in foreign countries, becomes dull-witted, quarrelsome, and unhappy. Nobody wishes him well.

91. If Rāhu be in the fifth zodiac sign, he does not derive any joy due from a son, becomes unwise, full of sores in the body and foolish.

92. If Rāhu be in the sixth zodiac sign, a person earns wealth from a Yavana king and consequently becomes rich, and also defeats his enemies.

93. If Rāhu be in the seventh zodiac sign, a person becomes mad, vagabond, wrathful, characterless and quarrelsome.

94. If Rāhu be in the eighth zodiac sign, a person possesses good health, resides in foreign countries, is very wrathful, does many misdeeds and becomes poor

95. If Rāhu be in the ninth zodiac sign the individual born possesses many gems, jewels, costly garments etc., controls many subordinates and leads a happy life.

96. If Rāhu be in the tenth zodiac sign, a man becomes very strong, renders good to others, has no enemies, earns riches, but remains worried.

97. If Rāhu be in the eleventh zodiac sign, one does not flourish, wastes time, becomes a debtor and quarrelsome.

98. If Rāhu be in the twelfth sign, the individual born becomes fond of quarrels, wastes his time, borrows from others and turns out poor.

KETU

99. Whatever have been ordained above, good or evil, with regard to Rāhu due to his presence in any of the twelve mansions, will also hold good with regard to Ketu as well.

Chapter on the Raja-Yoga

1. If during the birth-moment of a person, the moon remains in the second zodiac sign, Mars and Jupiter in the tenth and Mercury in the first, he becomes very rich and lordly.

2. If the Sun be in the sixth place and Venus or Jupiter in the centre, the person in question becomes very well-known for his family and possesses many elephants, horses, camels, palanquins and other conveyances. He also becomes the possessor of many costly garments, very rich and long-lived.

3. If Venus or Jupiter be in the fourth zodiac sign and Mercury in the first, the individual in question becomes very powerful, possesses many velvet garments and the like and becomes very rich.

4. If Saturn be in the third zodiac sign, Mercury in the first and Jupiter in the centre, the individual in question becomes very powerful and fortunate.

5. If Jupiter be in the fifth place, Mars in the tenth and the Sun in the sixth,

that person becomes very intelligent, possesses many elephants, becomes very powerful and will have under his control many armies.

6. If Mercury be in the first place, Moon in the fourth, Jupiter in the tenth, Rāhu and Ketu in the eleventh, that person becomes well-known throughout the world as a religious person, possesses many conveyances and much wealth.

7. If Jupiter be in the tenth place, Venus in the ninth, Mercury in the first, Mars in the third and Saturn in the eleventh, that individual becomes well-versed in all branches of Learning.

8. If the moon be in the seventh place, the Sun in the twelfth, Jupiter in the centre, then he becomes as luminous as a god, a Siddha Puruṣa and very powerful. He also utilises his time fully.

9. If the Jupiter be in the seventh place, Mars in the tenth, Mercury in the fifth and Saturn in the sixth, that person becomes very wealthy, popular to all, possesses armies and proves very intelligent.

10. If the moon be in the centre, Saturn in the sixth, Jupiter or Venus in the triangular point, the person in question turns out self-

contented, very qualified, poetic (in temperament), very rich and nice-looking.

11. If Mars be in the second place, the Jupiter in the eighth, Moon in the seventh, Venus in the first place, then a person conquers his enemies and becomes well-known in the world as a man of prowess.

12. If the Moon be in the second place, the Sun in the sixth, Mercury in the fourth and Venus in the tenth, then that person turns out very self-contented and learned, possesses many winter and velvet garments, camels, elephants, tents etc.

13. If Venus be in the eighth, Jupiter in the second and Rāhu in the first place, then a person becomes the emperor of the whole world.

14. If Jupiter be in the *Karka* (Sign Cancer) or *Dhanasthāna* i.e. second mansion and Venus be in the second or the tenth, then that person is sure to become a king. Even a Jyotiṣin is unable to determine the init of his fortune.

15. If the Venus be in the Lagna-sthāna and Jupiter in the tenth, the person in question possesses many camels, elephants, conveyances, very costly garments, much wealth and also becomes long-lived

16. If the Sun be in the second mansion, a person does not earn anything and maintains himself with difficulty. He also becomes a vagabond.

17. If the Sun of the Meṣarāṣi (the sign of the zodiac Aries) be in the sixth place, then that person loses all his wealth and roams about all around like a vagabond.

18. If the Venus be in the eighth, Jupiter in the second and the moon in the ninth sign, then that person becomes a State-minister.

19. If the Sun be in the Meṣarāṣi (Aries) and the Moon and the Venus in the Vṛṣa (zodiacal sign Taurus) and Jupiter in the triangular point, then that person becomes very rich, possesses armies, prowess and becomes very handsome and famous.

20. If the Sun be in the seventh and the Moon in the Vṛṣa (Taurus), Jupiter and Venus in the triangular point, then that person becomes qualified in all respects, poetic (in temperament), rich and handsome.

21. If Jupiter be in the Karka (Cancer) or Dhruva rāṣi i.e. second mansion and Saturn of the Mīna (zodiac sign Pisces) be in the second place, then that person becomes very

blessed, so much so that all the auspicious planets remain in his favour and he becomes very powerful and kind-hearted.

22. If the Lord of the eleventh sign be favourably disposed, a person earns much wealth and fills up his own treasury. Undisturbed he lives happily, serving as a King or minister.

23. If Venus be in the seventh place, the Moon in the fourth and Mars in the *Makara* (tenth sign Capricornus), then a person becomes very handsome, well-built, renders service to others, conquers enemies and earns world-wide fame.

24. If Mars be in the Makarasthāna (tenth sign), Saturn in the eighth, Jupiter in the Karka (Cancer) and Moon in the second place, that person becomes very charitably disposed, destroys all his hostile armies and becomes well-known all over the world.

25. If Venus be in the triangular point, the Sun in the sixth, Mars in the Lagna-sthāna, a person utilises his time perfectly. He becomes a Ruler or otherwise very great.

APPENDIX B

Alphabetical List of Non-Sanskrit Words

with their English equivalents.

*Roman figures in this List refer to the number of
verses of the Khela kauluka*

अकबर (अکر) 51 Akbar.	उष्ट्रघ (۱۱) 26 vindictive.
अकूफ (اکوف) R. 5 intelligent	ऐशास (عیاش) 66 debauch
अकल(लान) (حاله عقل) 7 31 43.	कदरान् (قدردار) 32 apprecia-
यतारिद् (عطارد) R.1 3 6.7 25.	ting the merits of others
Mercury	कनात (قدت) 29 R 12.
वय्यत(लान) (دل خان) 63 87 first place	enclosure made of cloth
अमीरी (امیری) R. 22 Kingship	कमजोर (کمزور) 73. weak
आकताव (اکتاب) 4.8.R 2.4.	कमकहमन (کم فهم) 34, 62
5 8.16.19 20 25. Sun	मन is redundant ; lacking
आमिल (عامل) 23 51 59	in intelligence
active ; man of action	कमकहम् () 62 speaking
आसमान (آسمان) R.14 sky	little and unintelligent both
उतारद (عطارد) 39 41 42 43	कमकहमत (کم فهم) 31.
45 46 47.50 Mercury	See above
उमर (عمر) 22. age	कमर (قمر) 16 17 18.19.20.
उमदं(राज) (عمر دراز) 46	21 22.23.24.25.26. R.10
long-lived	moon

कमसाहवत् (کم صاحت) 33

less passionate

कमान (کمان) R.14 21 bow
(घनु)

कमाल (کمال) R 8 19 22
perfect man

कमसाहव () 50 impatient
of others

कमसाहवत् (کم شهوت) 68
not very passionate

कम्वुद् (बदرد) 75 ugly

कजंदार (قرضدار) 28 debtor
कजंमन्द (قرضدار) 30 97 98
borrower

कामिल (قابل) 36 45 R.7 9,
able, fit

कामिल (کامل) 24.52 perfect

कारखान (کارخانه) R.21 factory

काहिल (کاهل) 7.56 62 79 87.
idle

काहिलजाहिल (کاهل جاهل) 44
indolent and ignorant

किरीह (کیره) 26 bad ; ugly

कोतह (کوتاه) 79 short

कोतोदस्त (کوتاه دست) 76

always remaining poor

खजाना, खजान (خزانہ)

R 3 6 9 22. Treasury

खचं(खान) (خرجنگ)
14.38 86 98

खिश्मना(क) (خشمناک)

26.27 87.94 ill-tempered

खुब (خوب) 25. handsome

खुबरो (خوبتر) 32 See above
from खबर

खुबरोमस्त (خوب رو مست)

39 handsome and
self-contented

खुशदिल (خوشدل) 51

खुशदिला (خوشدلا) 77 in a
cheerful spirit

खुशपीरजयन् (خوشپیرزبان) 59

खुशर (خوشتر) 41 71 cheerful

खूब (خوب) R.21. auspicious

खूबर (خوبتر) 29 handsome

खूबरोह () 8 see above

खूबो (علی) R 6 8 10.19.20

good ; auspicious

- गनी (غني) 8.21.47.84.89.96.
rich
- गनीम (غليم)
R.23.24 enemy
- गर्दबवं (گودبرد) 50.
vagabondising ; the word
really is आवर्दगर्वि
- गाफिल (غافل) 53 negligent
- गुल्लर (گل) 19 21. 47.
looking like a rose
- गुस्सवर्ष (غصه) 22 angry
- गुस्सवर्षमुद्दाम् (غصه در مدام) 4
always angry
- गुस्स्वर (غصه) 7. 31. 58.
74. 76. 93 angry
- घलोजम्बर (جلو جمبر) 9
victorious
- चशमखन् (چشم زخم)
26. defective
May be चशमखान ?
- चशमखान (چشم خانه) 4. 28. 40.
second zodiac sign
- चशमखोरा (چشم خورا) R. 3. 10
11. 13. 14. 15. 18. 20. 23.
Venus
- चहारमखान (چهارم خانه)
54 fourth zodiac sign
- जख्मी (زخمی) 34 wounded
- जन (جان) (میزان)
seventh zodiac sign
जन is abbreviated for
मीजाम्—Libra .
- जनखूवरो (زن خوب) 45. 63
with a beautiful wife ;
जन (wife) खूवर (beauti-
ful)—Bahuvrīhi samāsa
- जनमस्त (زن مست) 58 fond
of women (Ladies' Man)
- जबखुशी (حب خوشی)
R. 22 at will
- जबकंगार (حب قمر)
15 when the moon is
in the ascendant
- जवाहिर् (جواهر) 29. 95
jewel.
- जमोज (زمین) R. 14. 24.
जमोज for मीरोख ?
जमी? दामी? second
- जमील (جمیل) 12 beautiful
- जर (زر دار) 29. 31. 37. 52.

55. 61. 63. 64. 72. 73. 76
R. 24 wealth
जरदार—rich
जरी (زری) R. 54. 64.
2. 15 garment with
golden threads
जरकंशो (زرکشی)
37, 54. 64. 95 garments
made of golden threads
जरजरकशो (زر زر کشی)
जर and जरकशो ।
54. 64. R. 2. wealth
and garment made of
golden threads
जरजरी (زر - زری) R. 15.
जर and जरी riches
जरी (see above)
जरजवाहिर (زر و جواهر) 60.
riches & jewels
जलादुल्फल्कक (جلا د فلک)
33. 34. 35. 37. Mars
जलाल (جلال) 32. 36 glory
जालोल (جلال) 8. 80 glorious
जशान (جشان) 32 joy ;
happiness
- जहान (جهان) R. 6. 9. 11.
23. 24 earth
जाती (جاتی) R. 15. रथ ?
जानी (زانی)
81 adulterer
जरजेवर् (زر و زر)
36. riches & ornaments
जर—जवर्
जाहिल (جاهل)
7. 58. 64. 79. 87
foolish, opposite of Alim
जिहिल (جهل)
33 ignorance
जुलूमजङ्ग (ظلم - جنگ)
33 tyranny and war
जुहल जोहल, जोहल जोहली—
(زحل) 75. 76. 77.
78. 79. 80. 81. 82. 83.
84. 85. 86 Saturn
जोराकर (زر و اور) 65. 77. 96
strong
जोहरी (جواهری) 34 examiner
of jewels
जोहा, }
जोहरा } (زهرا) 63. 64.
जोहो }

- 65 66 67 68 69 70
 71 72 73 74 Venus
 तङ्गविल (تڭ دل)
 40 narrow-minded
 तङ्गहाल (تڭ حال)
 86 poverty-stricken ,
 indigent
 तवङ्गर (تڭ گور)
 15 24 40 47 49 rich
 तम्बू (تڭ) 29 R 12
 tent
 ताज्या (تڭ) R 2 ?
 planquin ?
 ताल (طالع) 39 51 75
 R 4 birth-moment
 तालेयर (طالع ڀر) 45 in an
 auspicious birth moment ,
 fortunate
 दगावान (دڭ ڀار) 82
 deceitful
 दबीरलफल्ह (دڭير الفلک) 44
 Mercury
 ददंदिक्म (دڭدشکم) 91
 stomach-trouble
 दद्राक (दڭ ڀरान) 72
 self-willed ;
 obstinate
 दानिशमन्द (دڭشمند) 63
 very intelligent , ripe
 in intellect , savant-like
 दिल (دل) 92
 दीनदार (دڭ ڀندار) R 23, 25
 pious
 दोजती (دڭر ڄي) 82 fit
 to go to hell
 दोस्त(खान मकान) (دڭر دوست خان)
 30 42 66 90 R 3 23
 fourth zodiac sign
 दोलत (دڭر ڀل) R 19 22
 wealth
 नदिल् पितरु मकान
 ' (ڊ دل پسر مڪان) 19
 in the fifth zodiac sign
 नशरोयशीष्ट (ڊान) (ڊسر ڄسٹ)
 41 third zodiac sign
 नसर (ڊسر) 60 71
 victorious , probably,
 नसिर ?
 नसिआ (ڊسڊ) 44 forgetful
 मत्तीव (ڊان) (ڊصڊ) 23

47 ninth zodiac sign	विशर (۲-۳) 31 91 son
Laterally नसीब means	वीर (۲-۳) R 2 7 saint
luck	पुतखुद (۲-۳) 96 at a loss
नादान (نادان) 90	what to do , see below
ignorant foolish	पुरफितरित (۲-۳) 35
नापाक (ناپاک) 50 impure	scheming
नेक (نیک) 85 virtuous	पुस्तखुद (۲-۳) 55
नेककदार (نیک کردار) 50	पुस्तखुन (۲-۳) 51 full
doing good deeds	of speech ; 1e endowed
नेककिदार (نیک کردار) 12 36	with oratorical gift
see above.	पेव (۲-۳) (۲-۳) 11
नकनामी (نیک نامی) 89	Ninth zodiac sign
famous noted	पेदा (۲-۳) 13 birth
नेकीवार (نیکوکار) 66 71	फरजद (۲-۳) 55 son
doing good to others	daughter , progeny
नेही (نهی) 84 affectionate	फाजिल (۲-۳) 57 learned
नेही ?	फावे (۲-۳) R 16 extreme-
पञ्ज (۲-۳) (۲-۳) R 5 9-	y
should be पञ्जम , fifth	फानूस (۲-۳) R 12 lamp
परेसानक (۲-۳) 6 38 90	फारस (۲-۳) 57 61 69
distracted	horseman
पाक (پاک) 89 holy	फारसी (۲-۳) 51 Persian.
पाकरित (پاکدل) 49 pure-	फारसी (۲-۳) 2 ,
hearted.	फील (۲-۳) 54 R 2 12 15
पालाही (پاکھی) 60 palanquin	elephant

- यवत (یکت) R. 15.25 des-
 tiny.
 यक्षोल (یخیل) 53. 82
 miser.
 यक्षुनवलन्द (یکت بلند) 83
 extremely lucky.
 यत्तमकान { (یکت - کان)
 „ खान {
 35 71. 83 95 R. 1.5 6.7
 15 25 ninth zodiac sign.
 यत्न (یتن) R. 1 gift
 यत्नजुलमी (یتن ذمی) 38
 inflicting injury
 यत्नीर (یتنی) R. 22 minister.
 यत्नीरन्नेस्तदर खानये (یتنی نویسه)
 (یتخان) 31 having no
 influence at the court.
 यद अयल (یت عقل) 31.74 75.
 79 indiscreet in action.
 यदखान (یتخان) 92 sixth
 zodiac sign.
 यदधुलक (یت خلق) 44 70
 using harsh words
 opposite to शीरीसखुन।
 यदकल (یت عمل) 62 86
 who acts wrongly ; a
 man of loose character.
 यदशिल्क, यदशकल (یت شکل)
 20 56. ; of a bad
 appearance.
 यदकार (یت کار) 74 94 of
 wicked action, doing
 wrong deeds.
 यदसखुन् (یت سخن) 56.62
 rude-speaking ; rude in
 speech.
 यद हाल (یت حال) 76 in
 miserable plight
 यनात (یتات) R. 12 broad
 cloth.
 यफार (یت فز) 12 dignity ;
 majesty.
 यादशाह (یت شاه) 96 R. 1 25
 King
 यादशाहवर्चरी (یت شاه ورتاری)
 R. 18. Some word in
 the same of यन्त्री यन्त्री।
 यिराद (یت) खान (یتادر) 29 53.
 65 77 third zodiac sign
 बीमार (یت بیمار) 82 diseased.

बुजुर्ग (بزرگ) 52 great ; highly respected. .	मगहर (مغرور) 70 haughty.
बेकार (بیکار) 97 98 useless ; without employment.	मजलसी (مجلسی) 71. social.
बेखुसी (بیکدوشی) 6. unhappy.	मज्ज(खान) (مرقص) 8 32 sixth zodiac sign
बेताल (بتر) 83 93 happy Probably बेतार ।	मज्या (مروج) 37 origin, source
बे(व)दर्द (بے درد) 28 30 50 R 21 cruel.	महबूब (محبوب) 51.73 majes- tic.
बेदिल (بدیل) 68 68 75 cruel	मादरागार (مدرآگار) 6 fourth zodiac sign
बेबीन (بدنی) 94 impious ; irreligious	मालदार (مالدار) 66 R 10 20 rich
बेफिकर (بے فکر) R 22 without worries.	माल(खान) (مالکن) 88. R. 1 16 18 second zodiac sign
बेमुरौयत् (بے مروت) 31 without any regard for others	मालिक (مالک) R 22 owner
बेर (بیر) 44 46 Enmity.	माह राशी (ماه راشی) R 24.
बेरोतु 87 probably बदर । Test wrong.	माहाताब (ماغائب) R 4 6 8 11.19 20 24 Moon
बेहोश (बेहوش) 4 28 78 91 unconscious, senseless	मिरीत (مریخ) 27 28.29 31 36 38 R 1 5 7 9 11 23 Mars
बलमत्त (محمل) 37. R. 3 11 velvet.	मुनोश (مونس) 23 73 96 friend
	मुहररब (مقرب) 18 63. nearest

- मुकररस (मकर) 80 honoured
 मुबंदल (مبندر) 29 of a
 charitable disposition
 मुतफकिरबदाम (مطکور مدد) 34 always worried
 मुतफकिर (مطکور) 78
 worried
 मुतफकि (مطرق) 28 differ-
 rent, various, mis-
 cellaneous
 मुतनीयल (متمول) 48
 wealthy, rich
 मुतम्मबिल (متمول) 23 same as above
 मुफलस (مفلس) 27 62 86
 88 94 98 R 16 poor
 indigent
 मुरीयत (यती) (مرت) 17 41 45 73 dignity
 मुर्तज (مرواض) 71
 Ascetic
 मुह (ملك) R 6 13
 Region Kingdom State
 मुनाकि (विने?) (مسافر) 10 90 94 pilgrim
 मुशाहिब (مصاحب) 45
 courtier, companion of
 a King or Noble
 मुशीर (مشير) 59 72 84
 advisor, counsellor
 मुशकिल (مشكل) R 16
 trouble
 मुशतरी (مشتری) 51 52
 54 56 57 58 59 60
 61 62 R 1 3 4 8 9
 10 13 14 15 18 19 20
 21 25 Jupiter
 मौत (खान) (مرت) 10 34 R 11 24 eighth
 zodiac sign
 यकी (دکی) 16 intelligent
 यमील (مسلّم) 77, probably
 यमीम—of a big size
 यधूम (नटुम) सात (محلّة) 59
 ninth zodiac sign
 याति, यात (तान) (ناردم) 13 37 49 61 85 97
 eleventh zodiac sign
 मुल (جوس) 30
 armour

- राशिमीजान् (राशी میوز) 3
 रास (राश) 87 88 89 90
 91 92 93 94 95 96
 97 98 Rāhu
 राहर'सन् (راه ورسم) R 20
 customs, rituals
 रज्जु (رجرج) R 4 But the
 word is probably राज्ञी,
 & not रज्जु which means
 reference
 रोशन (روش) R 5 light
 लश्कर (لشکر) R 9 19
 party, soldier, troops
 लागर (لاجر) 3 10 20 27
 34 75 78 weak
 शरारतपनाह (شرارت پناه) 14
 extending protection to
 wicked people
 शायर (شاعر) R 10 20 poet
 शाम (شال) 6 R 12 shawl
 शाह (شاه) (شاه حانه)
 12 60 84 R 13 tenth
 zodiac sign
 शाहवल (شاه دل) 89 endow-
 ed with royal help
 शिगूफू (شگفته) 43
 Probably—शिगुप्ताह—
 meaning with blossom-
 ming beauty, extremely
 cheerful
 शिर्दार (سردار) 13 73 leader
 शीयुम् (शान) (सीयुम्) 89 third
 sign of the zodiac
 शीरीसलून (شیریں سخن) 5
 25 40 42 48 64 83 85,
 sweet speaking
 शुर, शुर, शुर (شور)
 29 R. 2, 12, 15 horse
 सखी (سخی) 18, 25, 89, of
 charitable disposition ;
 cenerous
 सदाय (सादा) (ثواب) R 18
 religious merit
 सवार (سوار) 5 39 rider .
 सम्श (شمس) 3 5 6 7 9 10
 13 14 Sun
 मर्राव (مرادار) 49 Same
 23 सशर ।

- सलाही (سلاحي) 13 Means,
probably, अस्त्रधारी i.e.
equipped with weapons
(सहृत्) सावरी (صابری) R 12
patience
सप्तम (षष्ठं) मकान (ششم) 44.
sixth zodiac sign.
साविर (صابر) 17 24 43 61
85 R 10 patient
साहब (صاحب) 39 92 95 97
companion, master
साहबखर्च (صاحب خرچ)
74 spending lavishly
साहबजगल (صاحب جلال) 48
extremely glorious
साहबदर्द (صاحب درد) 41 85
extremely sympathetic
साहबहिम्मत (صاحب همت)
39 43 of great courage
साहिबी (صاحبی) 37 R 6
Companionship
सितम्बुज् (ستمجور) 23 tyra-
nical, oppressive
सिपाही (سپاهی) 13 49
soldier.
सिरदार (سردار) 51 ; see
above.
सुरत् (صورت) R 23
appearance
सुरकितत् (سالدار) 43
rich ?
हज्रत (حضرت) 59 res-
pectable
हप्तमखान, हप्तुमखान, हप्तखान
(هفتم) 69 70 81 93 R 23
seventh zodiac sign
हमलू (حامل) R 8 19 20.
(मेयराशि) ।
हमेश (همیشه) 27 30 41
always
हमज (حزم نام) 57 cautious
हमजबत् (هم زبان) 32 con-
versation; speaking the
the same language
हरीश (هریص) 82 86 greedy
हासिल (حاصل) 27 fulfilled
हिर्ज (هرزه) 81 roaming
about
हिर्जन्द (هرزه گو) 6 22 35 93
roaming about for
nothing ; a vagaband.

APPENDIX C

Alphabetical List of verses quoted in the work.

अवलसाने यदा	७	..	३४	ऐयासो मालदारो	६६	..	४३
अच्युतचरण	०	..	२२	ओछेको सत०	०	..	१५
अच्युतचरण	०	..	२३	कचहुँक लग	०	..	१९
अतारिद् बिलाने	६	..	४९	कमफहमत	३१	..	३८
अव्वलसाने जोह्वा	६३	..	४३	कमर् केन्द्रसाने	१०	..	५०
अव्वलसाने यदा	८७	..	४६	कमर्यदा गुहा०	२४	..	३६
अश्व-जर्जर-कशी	५४	..	४२	कमर्यदा घना०	१६	..	३५
अहल्या पाषाणः	०	..	२०	कमर्यदाम्बुगेहगः	१८	..	३५
आकर्ण्यं बिलग्रीव्वर	२०	..	८३	कमर्यदेन्नगेहगः	१९	..	३६
आनीता नट०	०	..	१९	कर्मविलापशा०	१७	..	३५
आफतायो भाल	१६	..	५०	कमलमतुलशीर्भं	१	..	६३
आयुसाने चक्ष्म०	१८	..	५०	कमला यिर	०	..	१४
आयुसाने चक्ष्म०	१३	..	५०	कमराहयत	३३	..	३८
आशापर्णविराजितं	११	..	७८	कलिः कृतपदामते	१३	..	७२
इदं प्रभूति नातियो	५	..	६४	कवित कृतो	०	..	८
इन्द्रः शक्त्या रया०	६	..	६४	कवि रहीम	०	..	८
उदये सविना	०	..	१४	काललो विरल	२०	..	३६
उमगुहे कम०	२२	..	३६	काहिलद्व बह	५६	..	४२
उमदंरगः गुक्ता	४६	..	४१	किञ्चिन्नं केरि	१८	..	७३
उल्लङ्घयेदपि	७	..	६४	कीर्त्तं धोतानसा	१४	..	७३
एवस्मिन् दिव०	०	..	२२	कृतीबाहामिद०	८८	..	४७
एताः संप्रति गर्भं	१०	..	६७	लोणीमन्त्रन सा	३	..	७५

खजानागजाद्री	१ .. ४९	तालेवरः सत्य०	४५ .. ४०
खानखाननवावस्थ	२ .. ६५	तृतीये भवेदा०	४ .. ४९
खानथीकमनीय	८ .. ६४	त्वद्दीर्घङ्यलोप०	१ .. ७९
खानथीप्रबल	२ .. ७४	दर्राकोअरदारः	७२ .. ४४
गाफिलो बहु	५३ .. ३०	दानीश्वरं जलीलं	८० .. ४५
गाफिलो बहु	५३ .. ४२	दानीश्वरो मनुष्यः	६७ .. ४४
घनि रहीम	० .. १५	दानीश्वरः सत्य०	४७ .. ४१
घातः किं ननु	९ .. ६५	दिङ्नागाः प्रति०	० .. ८६
घबितनयन	० .. २५	दिल्लीफल्लभ	० .. ८५
जन्मकामागः काम०	२१ .. ३६	दिल्लीश्वरो वा	० .. ८५
जमीजोऽय नके	२४ .. ५१	पुञ्जनेन समं	० .. १५
जयति मयुरमूर्ति	७ .. ७७	पुर्व्वाचारगति	० .. १७
जयत्येय जग०	३ .. ६३	दृष्ट्वा तत्र विधि०	० .. २१
जखारं महबूय	७३ .. ४४	घनस्य कुमुदम्पु	१२ .. ५०
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APPENDIX D

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(1) Banaras, Sitaram Press, 1928

(2) Banaras, Bhargabhusan Press, 1929

(3) Bombay, Venkateśvara Press, 1936-37.

The Sanskrit Text in these editions is almost the same

- 2 Madanāśjaka by Khān Khānān Abdur Rahim,

As published in Kāśīnāgarī Pracārīnī Patrikā Also published in Sammelana patrikā, Bhādra, 1979 Samvat

- 3 Muslim Patronage to Sanskrit Learning

by Dr J B Chaudhuri Published from the Pracya-vāgī Mandir, 3, Federation Street, Calcutta. Second edition, 1954

4. Padyāmṛta tarāṅgīnī by Hari Bhikṣara

Edited by Dr J. B Chaudhuri for the first time as Vol I of Sanskrita kośa Lavya-samgraha Calcutta 1941

- 5 Rasa-Gaṅgādhara by Jaganātha Pañcītarāja

Niraya-sagara Press Edition.

- 6 Rahim kiya by Khān Khānān Abdur Rahim

Collected from different sources. Only the attribution of the last verse is doubtful

7 Rāstraudha-vamśa-kāvya by Rudra Kavi
Ms No 1052, dated 1518 Śaka Published as Vol V
of Gaekwad's Oriental Series, Baroda, 1917

8 Virabhānūdaya-kāvya by Madhava Ed by
K K Kele and A Upadhya from Rewa, Madhya
Pradesh

9 Vṛtta-ratnākara by Kedar Bhatta With the
commentary of Nārāyana Bhatta Kasi Sanskrit Series,
Vol No 55 Benaras, 1927

10 Stuti-mālīka by Akbarīya-Kalīdasa Edited
for the first time by Dr J B Chaudhuri in the Indian
Culture ed by Dr. B C. Law.

M S S

(A)

The following Mss of the works on Kheta or Planets
are extant and available in various Mss Libraries

- (1) The Kheta Kautuhala by Surajit
- (2) The Kheta-karma by Bhāskara
- (3) The Kheta kṛti by Raghava.
- (4) The Kheta-cintāmaṇi.
- (5) The Kheta tarangīṇī.
- (6) The Kheta pañcāṅga.
- (7) The Kheta-pīthamālā by Āpadeva
- (8) The Kheta plava by Kaśīraja
- (9) The Kheta-bodha by Koneris

- (10) The Kheta-bhāṣana by Rāmacandra.
 (11) The Kheta-siddhi by Dinakara Bhatta (Ms. No 318 of Viśrāma-1, Bhandarkar Oriental Research Institute)

(B)

Dānasāha-carita by Rudra Kavi Only Ms available from India Office Library, No Buhler 70a (7089) This work is nothing but a eulogy of Akbar Shah's son Dāmyāl.

All the works of Rudra Kavi (except Rastrandha vamsa-kevyā) will be published from the Pracyavani Mandir by Dr. J B Chaudhuri before the expiry of the current year.

Kīrti-samullāsa by Rudra Kavi Only Ms. available from India Office Library, No. 7303 Buhler 70C. This work is a panegyric of Sultan Khuram, son of Jahangir, written by the poet at the instance of Mahārāja Pratapa of Mayūra-śālā-śālā.

Jahangir-carita by Rudra-Kavi Only Ms available from Baroda Oriental Institute, No 5761 Leaves 52 74 Granthas 80 Fourth Ullāsa, 5th continued See p 996 of Vol 11, Alphabetical List of Mss in the Oriental Institute, Baroda, Vol 11.

Jātaka-paddhaty-Uddāharana by Kṛṣṇa Daivaś-śa (1) Ms No 318 of Viśrāma 1, (New No 26), at present preserved in Bhandarkar Oriental Research Insti-

tute (2) Ms belonging to Calcutta Sanskrit College (3) Ms No. 3131 of Baroda Oriental Institute ; age 1815 Samvat Details about these Mss will be found in my critical edition of the work Further consulted in this connection are Ms No D 13668 of Govt Oriental Mss Library, Triplicane, Madras—Jataka-paddhati with the commentary Bala prabodhini, and Jataka-paddhati with the commentary of Raghunatha Ms No 3410 of Central Library, Baroda, also Ms 3126 (Jataka-paddhati) of the same Library

Nawāb-Khān-Khānān-CARITA by Rudra Kavi
This is a panegyric of Nawāb Khan-i-Khānān contemporary of Emperor Akbar Ms No 7304 (Buhler 70b) of India Office Library Edited for the first time in this work

Description of the Ms of the Nawāb-Khān-i-Khānān.

Foll 5-15b Size 11 inch x 3½ inch Script : Devanagari ; eight lines in a page Substance : Paper Very incorrect

VIRUDAVALI Panegyrics of Shah Jāhān Only Ms extant belongs to Calcutta Sanskrit College A critical edition of this work will soon be published from the Prācyavāpi Mandira

It is not possible to give here the references to hundreds of Mss of the works mentioned in pp 89-125. This subject-classification of the outstanding Sanskrit works composed between 1551 A D—1650 A D has been compiled mainly on the basis of the informations collected from various Mss available from different parts of the world. References to Printed Books in this section will be found in footnotes in loco. Evidence in support of the dates of composition of all these works will be found in my work 'Development of Sanskrit Learning during Muslim Rule in India'.

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